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# The Ecclesiastical Review

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# THE ECCLESIASTICAL REVIEW

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## MISSAL AND PONTIFICAL.[1]

IT is commonplace to say that in the last fifty years historical culture has made great progress. But it is less widely known that in no branch of history has so much fine critical work been done, so many paths cut through the forest of medieval débris and the wreckage of the old religious life, so much good method invented, exemplified and accepted, so many nebulous centuries shot through with rays of light, so many real *nova et inaudita* brought forth, as in the Catholic science of liturgy, once reputed an antiquarian hobby, unworthy of modern interest, devotion or sacrifice. When the balance of profit and loss, in the province of recent history, is struck, it will be seen that none stand so high in the way of results as the great scholars of France, Germany, England and Italy, the Duchesnes, Brightmans and Bishops, the Guérangers and the Férotins and Wilmarts, the Gihrs and Thalhofers, the Neales and Rocks, the Nilles and Drews, the Baeumers and Baumstarks and Baudots, the Cerianis, Amellis and Rattis, who have connected up so brilliantly with the mighty line of scholars that lights up with splendor the age of Louis the Fourteenth and much of the ottocento. Late arrivals in this glorious assembly of genuine "researchers", but no way unworthy of membership, are the authors of two valuable works that deserve notice and appreciation at the hands of all

[1] HISTORIA DEL MISAL ROMANO, su origen etc. Por el P. Juan B. Ferreres, S.J. Barcelona. Pp. cxxvi + 425. 1929.

Le PONTIFICAL ROMAIN, Histoire et commentaire. Par Dom Pierre de Puniet, O.S.B. Tome I. Paris, Desclée, Brouwer, et Cie. Pp. 296. 1930.

ecclesiastics, not to speak of that growing body of cultured laymen who know themselves to be active elements of the growth of Holy Church, both in mind and heart.

I.

Spain's distinguished canonist and liturgist, Father Ferreres, has gathered in this work a world of information, scientific, well digested, and up to date concerning the origin and text of the Roman Missal from very early Christian times to the end of the sixteenth century when St. Pius V, at the request of the Council of Trent, put an end to the many variations (unimportant, on the whole) for which ten centuries of liturgical independence on the part of bishops, monks and friars had been responsible.

Father Ferreres devotes nearly two hundred pages to the enumeration and description of the oldest manuscripts of the Roman Missal, beginning with a review of the very rich treasures of the Spanish cathedrals, abbeys, parish churches, libraries, and archives, particularly those he was able to examine personally, e. g. Barcelona, Valencia, Gerona, Tarragona, Vich, and Tortosa. In age these venerable Spanish missals, among which he found three of the Old Sarum rite, range from the eleventh to the sixteenth century. This survey of the national liturgical treasures of Spain is a decided "novum" in the ecclesiastical science of the peninsula, and will be applauded by all who care to know what a field this long and toilsome study reveals to the historical liturgist. His fascinating story of research among the marvelous treasures of the high medieval Spanish period is rounded out by the pages he devotes to the Mozarabic missals, at which point the researches and discoveries of Dom Férotin and Dom Morin are very helpful to him. He rejoices that these laborious studies confirm the strictly Mozarabic (Spanish) origin of the Gallican and Celtic "Uses".

The Roman Missal comes to us, roughly speaking in its present shape, from the fifth and sixth centuries, through three venerable books known each as the Leonine, the Gelasian and the Gregorian Sacramentary, ancient service-books that contained originally, with other prayers and blessings, only those parts of the Mass that were said or sung by the priest,

exclusive of what was sung by the deacon, sub-deacon, and chanters.

Anglican liturgists, Feltoe and Wilson, have recently edited with fine skill and rich apparatus these venerable books of Roman origin, of course in such variously manipulated, padded, and worked-over texts as have reached us (for the purely Roman originals were soon lost), after long service in Gallican Carolingian churches, e. g. the seventh-century Bobbio Missal, taken to Paris by Mabillon from an Old-Irish monastery in the Apennines; in Irish churches, like the Stowe Missal and the Antiphonary of Bangor; in Spanish churches, like the Comes, the Liber Ordinum, and the Mozarabic Missal; in English churches, like the Old Sarum Missals, the Jumièges Missal, the Leofric Missal, the Canterbury and Westminster Missals; in Scotch churches, like the Aberdeen Missal; in Italian churches, like the Ambrosian Missal of Milan, to which outstanding scholars like Ceriani, Magistretti and Ratti (Pius XI) have devoted so much pious and exacting labor. It is proper to add some ancient texts like the Exultet Rolls of imperial Ravenna.

What a wonderful roll-call that of these scholarly medievalists, working with Benedictine patience and accuracy at such faded and broken fragments of the Mass-service as have eddied down the turbulent tides of medieval life, to be caught and saved in the thousand back-waters of its religious institutions,—cathedral, abbey, parish church, library, archives—and let loose again in our day by skilful and affectionate hands! The mention of some only of the more prominent in this tribe of liturgical "researchers" arouses admiration and gratitude: Daniel and Mone; Blume, Chevalier, Baeumer and Baumstark; Delisle, Duchesne, Batiffol, Cabrol and Leclercq; Morin, Baudot, Férotin, and Wilmart, not to speak of the Anglican scholars already mentioned, and of others like Lowe, Wickham, Legge, Warner, Lawlor, Dickinson, Turton, and Bannister. It would be invidious not to recall the names of Brightman, Edward Bishop, and Adrian Fortescue, also those of Probst, Ebner and Ad. Franz. Out of the past loom up the great scholars who laid the bases of modern historical liturgy: Cardinal Bona, Cardinal Tommasi, Muratori, Assemani, Martène, Mabillon, Goar, Renaudot, Bianchini, and other

lights of that great galaxy of French and Italian scholars of the ottocento for whom to-day oblivion seems a sufficient reward.

Familiar now with the entire documentary mass of the liturgical literature, Father Ferreres devotes the second half of his work to an historical commentary on the "Ordo Missae", the "Proprium de Tempore", and the "Proprium Sanctorum". Naturally he makes extensive use of the aforesaid Spanish material, most of which is thus popularized for the first time, at least beyond the Pyrenees. But he also draws largely from the older European sources, Roman, Gallican, Irish, and English, mentioned above. It is a magnificent illustration of the majestic "action" of the Mass as it was offered all over Europe during the thousand years that elapsed from the fifth to the fifteenth century. Through the dry pages of this commentary one can almost see the sanctifying and civilizing influence of the wonderful Christian mystery out of which arose, through all these centuries, not only the new birth of Europe political, economic and social, but also its architecture, its arts, its letters, its music, its refinement of manners and its polite intercourse.

"These ancient rites", says Monsignor Duchesne in his *Origines du culte chrétien,* "are doubly sacred, for they come to us from God through Christ and His Church. Even without that halo, the piety of a hundred generations would make them sacred for us. For so many centuries men and women have prayed in this manner! What tears have fallen upon the pages of these holy books! What emotions, what joys, what love have been evoked by these venerable rites and formulas!"

Father Ferreres has the "heart" of a professor, for the grave material is frequently enlivened with comparisons, suggestions, and reflexions that lend the work an up-to-date air for the ecclesiastical reader. It may be added that in many erudite notes and in several brief "excursus," both in the text and below, he quotes pertinently from the most venerable manuscripts, and always lucidly and moderately. Indeed, the work has the air of a course of lectures on the Roman Missal. Happy the students who were privileged to follow such a master in his "Iter Liturgicum"! It has an artistic counter-

part in the superbly illustrated work of Rohault de Fleury, *La Messe* (Paris, 1883-98), not to speak of the fine Albums of the Paleographical Society, the *Paléographie Musicale* of the late Dom Mocquereau and the artistic works of Ebner and Beissel.

It is beyond the scope of the writer to offer evidence of the richness and variety of this unique commentary, that at every page reveals novel and edifying information on every element of the Mass-service. The pages on the "Canon", the "Consecration", and the "Communion", offer a particular interest. Similarly the gradual absorption into one book of the several needed in the early ages, owing largely to the substitution of the "Missae lectae" for the "Missae cantatae"; the history of the feasts of the saints and the Sundays; the vicissitudes of the continuous struggle of Sunday for its original rank and precedence; the origin and growth of the "votive" Masses; the "curiosa" about the efforts of the feast of Trinity for special recognition, also of the Transfiguration, the Transfixion or Dolors of Mary, and the Immaculate Conception; the ancient Masses of Saint Joseph and Saint John the Baptist; the "recommended" Masses of Saint Sigismund, Saint Amator, Saint Augustine, and Saint Gregory—all this and more exhibits the intimate vigor of the sublime Christian service that plunges its roots into apostolic times.

Not the least useful section of the work are the twenty-five pages devoted to the "omnimoda historia" of the new Feast of Christ the King. After reading them one is not surprised that Pius XI should have officially consecrated the joyous confession that through all the Christian ages Holy Church has made of the royal office and virtues of Jesus Christ.

The Roman Missal was first printed at Milan in 1474, although manuscript copies of it, as "Missale de Curia", continued to appear into the sixteenth century. Under that title it had been winning acceptance in all the churches from the eleventh to the fifteenth century, notably since the thirteenth, owing to the influence of the Franciscans, in quite the same way that they "internationalized", so to speak, the Breviary as "Breviarium Romanae Ecclesiae". Moving constantly in great numbers over Europe, from Rome to Iceland they smoothed out in due time many local peculiarities and abuses.

Saint Pius V could finally impose the Roman Missal on the whole Church in 1570, and make future changes in the Mass-service impossible by reserving to the Holy See all right and authority in this respect. A critical edition of the "editio princeps" of Milan was published by Dr. R. Lippe in two volumes, with collation of other early printed editions to 1570, and indexes by H. A. Wilson (London 1889, 1907).

II.

Dom Pierre de Puniet, of the Benedictine Abbey of Montcésar at Louvain, has rendered to ecclesiastical science a notable service by this helpful introduction to the Roman Pontifical, with a historical commentary. In plan and execution it is not unlike the work of Father Ferreres. Indeed, the first part of his introduction is devoted to a review of the old Roman Mass-books that are the common source of both Missal and Pontifical. But while the old Roman Mass-service developed on one side into the Missal, on another it gradually provided the matter for a second liturgical book of supreme importance, inasmuch as it standardized and perpetuated the administration of the sacraments and other great ceremonies that from the earliest times have belonged to the episcopal office, and particularly to that of the Roman Pontiff.

Since the twelfth century the ancient Mass-service of the Roman Church, modified as described above, had taken on the content and the function of the modern Missal. Meantime there appeared in its wake, so to speak, a number of little books that took over its strictly sacramental content, inclusive of rubrics or directive precepts for their administration. Such books were variously named, e. g. *Liber Agendorum, Manuale, Pastorale, Sacerdotale, Benedictionale,* finally *Rituale.* They enabled the priest to perform decently and correctly the sacraments of Baptism, Penance, Matrimony, and Extreme Unction, also to visit the sick with pity and bury the dead with dignity. He found there also numerous blessings called for by popular devotion. The strictly episcopal content of the old Sacramentaries, i. e. Confirmation, Holy Orders, and the major benedictions, was taken over by the *Caeremoniale Episcoporum,* of which Dom Guéranger says that it is and ought to be the constant study of all who seek solid liturgical knowledge.

It was natural that in this dismemberment, so to speak, of the ancient Roman service books the great ceremonies of the papal court should be cared for with dignity and intelligence, especially amid such scenes of active religious faith as were then offered at Rome. There appeared, therefore, the peculiar books known as the *Ordines Romani.* They are handy manuals of rubrics, or directions for the liturgical services of the Roman Church. Mostly, however, they are meant for the public religious life of the pope—the great pontifical masses, ordinations, Holy Week services, dedication of churches, public litanies, baptism, marriage, anointing of kings and queens, blessing of abbots and abbesses and nuns, funeral services, and other duties of a public ecclesiastical kind. These little books must have once been numerous, for Mabillon, on his Italian journey, secured sixteen, and published them in his *Museum Italicum.*[2] In them one can see, without exaggeration, the humble progenitors of Martinucci.

They date from the ninth to the fifteenth century. Occasionally another is found and published. In his *Origines du culte chrétien",* Duchesne published one that he considered to date from the year 800, more or less, written in common Latin, and itself a much abbreviated copy of an older original.

These ancient texts exhibit the pontifical ceremonies as carried on in Rome itself, in the eighth and ninth centuries, and are full of local color and movement. Two centuries later they will return from beyond the Alps, highly Gallicanized in content and "atmosphere", yet breathing still their original Roman soul, and able to withstand the vigorous stripping process of modern criticism:

> You may break, you may shatter the vase if you will,
> But the scent of the roses will hang round it still.

In these old *Ordines Romani* one sees the Pope going about Rome daily from one "Station" to another, omitting none of the principal churches hallowed by the remains of blessed martyrs and confessors, sometimes their own original homes or palaces, like Saint Cecilia's or Saint Susannah's or Saint Praxedes. Again he moves in a great procession from the venerable Lateran Church, his cathedral, through Old Rome,

[2] Migne, *P. L.,* LXXXVIII.

grown Christian indeed, but wearing yet the fading insignia of its imperial splendor. With music and banners the long and colorful procession moves on before the Colosseum, still immense, magnificent, and intact; beneath the Palatine hill, its offices and courts still "working", but in the pay of Saint Peter; through the glorious Forum, still substantially undamaged, and able to answer any query of a Lanciani or a Boni; through the crowded quarters of the "popolo", across the level Tiber spaces and amid a marble wilderness of baths, porticoes, and palaces; across the Ælian Bridge and before the superb mass of the Mausoleum of Hadrian; through the Saxon quarter and into Old Saint Peter's, then the very "navel" of the world for ex-barbarian Europe. Around him, Leo, Gregory, or Hadrian, one sees his cardinal-priests, many bishops and abbots from all parts of Europe, the great officers of his court, his seven "regional" deacons, dispensers of the immemorial "charities" of Saint Peter, his seven subdeacons in attendance on their chiefs, numerous acolytes in rich chasubles with their linen bags of spotless white for the Eucharistic Christ, and their long altar-cloths of linen tightly wound, the famous medieval "winding-sheets" for the mystic Victim of Calvary. Other acolytes carry baskets of bread and flagons of wine for the Holy Sacrifice, Communion being yet given under both kinds. A cloud of lesser ecclesiastics, lectors, exorcists, porters, hovers about the picturesque scene, while among the crowds of native Romans who line the streets and squares can be seen men and women, priests and nuns, from every country of Europe, often the first converts of the barbarian peoples then coming into the Church, and thereby into civilization. On certain days the Pope confers holy orders with a great solemnity, and then this manual of rubrics is much in demand by the "Monsignori" of the day. They were probably only too familiar with every ceremony, not unlike the one to whom old Amalarius, the wise liturgist from Metz, was recommended for instruction, and who seemed to pay scant respect to the little "Ordo" that for the bookish Frank ecclesiastic was sacrosanct.

Throughout the twelfth and thirteenth centuries a unitarian tendency affects these little manuals of papal ceremonies. They are grouped together more frequently, they cover the cere-

monies of the whole year, their content is more strictly papal. External influence tends to generalize them, imperial visits to Rome, with attendance of court bishops and abbots, the visits of monks of Cluny, perhaps the unifying influence of the crusades. They come to be known as the *Ordinarium Papale,* and have added to their original rubrics many entire verbal formulae. In a word, they are real Pontificals, fully Roman in content and character. Thereupon appeared a man of commanding genius, expert canonist and liturgist, lifelong servant of the Holy See, another Albornoz for ability and devotion, the famous William Durandus, Bishop of Mende in Provence. He composed about 1292 the work known as *Liber pontificalis ordinis.* It was at once informally accepted as an authentic mirror of the ceremonial "usus et consuetudines" of the Roman Church, though it did not displace the traditional manual of the Curia. Durandus died in 1296 and was buried in the Dominican church of the Minerva. His Latin epitaph describes his ceremonial work as *Patrum Pontificale,* thereby paying him a deserved tribute as a reliable exponent of the liturgical traditions of the papacy. His manual of canon law, *Speculum Judiciale,* was long an authoritative text in the papal courts, and his *Rationale divinorum officiorum,* one of the earliest printed books (1459), was for centuries the encyclopedic exponent of the Roman rite, its entire movement and its symbolism. Dr. Adrian Fortescue says, in the *Catholic Encyclopedia,* that this latter work of Durandus "is the most complete medieval treatise of its kind; it is still the standard authority for the ritual of the thirteenth century and for the symbolism of rites and vestments". Monsignor Batiffol devoted to this incomparable liturgist and canonist an exhaustive memoir in his *Etudes de liturgie et d'archéologie chrétienne* (Paris, 1919). He may rightly be classed among the great "Educators of Europe".

This liturgical text of Durandus was never printed, but is preserved in the Vatican Archives where it has been always available to scholars.[3] From a Paris manuscript[4] Batiffol reprinted[5] the titles or chapter-heads of its three books. They

[3] Cod. Vat. 4744.
[4] Bibl. Nat. cod. 733.
[5] Op. cit.

are given by Dom Puniet (pp. 52-54). It was not until 1448 that Innocent VIII entrusted to Agostino Patrizi, Bishop of Pienza, and his former Master of Ceremonies, the task of printing an authentic edition of the papal ceremonies from Vatican manuscripts, and on the basis of the always highly esteemed work of Durandus de Mende. This first printed edition appeared as *Liber ordinis pontificalis* (Rome 1485), with an important Letter of Patrizi to Innocent VIII in which he reminds the pope and his readers that he had undertaken, at the papal request, an "opus sane laboriosum varium atque ut multis fortasse gratum ita et invidie plenum". It is worth noting that for his difficult and responsible task he had obtained the help of the famous liturgist, John Burchard. Patrizi's work, says Dom Puniet, "represents the venerable Roman tradition concerning the Book of Pontifical Ceremonies, enriched at times but under vigilant eyes, and offering in the most authentic way the constant doctrine and practice of the Roman Church as to the most essential of the pontifical rites. Though reprinted at Rome several times in the sixteenth century, and always with concern for its text, it was only in 1595 that it was officially published by Clement VIII as *Pontificale Romanum,* the first formal recognition of that title. For this purpose Clement created a commission of men learned in liturgy, canon law, and church history. Fifty years later (1644) Urban VIII created a similar commission of ecclesiastical scholars, and entrusted to them a revision of the Clementine edition, chiefly from the viewpoint of typographical exactness. This time the Roman Pontifical issued from the Vatican presses, and bore the title: *Pontificale Romanum,* "Clementis VIII primum nunc denuo Urbani VIII auctoritate recognitum". It is for this edition that Catalani prepared (1738) his valuable historical commentary, a new and enlarged edition of which we owe to Dom Guéranger in three quarto volumes.[6]

In this first volume Dom Puniet confines his commentary to the Pontifical titles of Confirmation and Holy Orders; a second volume will deal with the remaining titles of the work. From the text of the old Sacramentaries and the *Ordines Romani* the learned Benedictine is able to illustrate in a most

[6] Paris, 1850-52.

interesting way the use and growth of the great Roman directory of ceremonies, its local origin, color and spirit; its long "Wanderjahr", so to speak, in the Frankish empire and beyond; its absorption there of what Dr. Fortescue happily calls "ceremonial ornament, symbolic practice, ritual adornment," qualities by no means hostile to the "essential soberness and sense" of the original plain, simple and practical Roman services of the fourth and fifth centuries, finely outlined by Edmund Bishop in his *Genius of the Roman Rite*. This is a gem of modern liturgical literature, admirably translated into French by Dom Wilmart,[7] with addition of excellent considerations. From the manuscript Pontifical of Durandus[8] Dom Puniet illustrates the ordination rites at Rome in the thirteenth century, such for example as they had survived to the days of Boniface VIII, and were used at his elevation to the papacy, a magnificent scene painted by Giotto, and of which a fragment yet survives and adorns a pillar in Saint John Lateran.

In this commentary, brief and succinct as it is, occur several *curiosa* that for lack of space cannot be mentioned. One item, however, is worthy of notice. It occurs at p. 182, apropos of the traditional privilege of abbots to confer tonsure and minor orders on their own subjects. In a Cistercian collection of privileges, published at Dijon in 1491, appears a Bull of Innocent VIII granting to the Abbot of Citeaux the privilege of ordaining his subjects to the subdiaconate and the diaconate. The authenticity of this Bull has been frequently disputed. Apropos of the work of P. de Langogne (Rome, 1902) who maintains its authenticity, Cardinal Gasparri[9] says that he caused search to be made in the Vatican Archives, and was told that the Bull itself was authentic, but that there was no mention in it of the diaconate. It seems that P. de Langogne had relied on an old copy of this Bull found in the Victor Emmanuel Library at Rome, in which mention is made of the diaconate. This copy is worthless, of course, in face of the Vatican original. In 1725 Benedict XIII inserted among the Confirmation rubrics one prescribing the imposition of the bishop's right hand when pronouncing the words "Signo te"

[7] Paris, 1920.

[8] Cod. Vat. 4744.

[9] *De sacra ordinatione*, II, 798.

etc. Some "Additamenta" were made by Benedict XIV in the Bull "Quam Ardenti" with which he promulgated anew the Pontifical, Ritual, and Ceremonial.

III.

*Lex orandi, lex credendi.* Speaking largely of these great books of the Roman Church, the genuine development of Christian worship as outlined by Saint Justin Martyr, Tertullian, Hippolytus and Cyprian; by Saint Ambrose, Saint Augustine and Saint Jerome, Saint John Chrysostom and Saint Cyril of Jerusalem; by the great churches of Jerusalem and Antioch, Alexandria and Constantinople; by the concern and piety of popes like Leo and Gelasius and Gregory; by the world of medieval scholars from Alcuin to Durandus of Mende and beyond; by language and architecture and popular life—this Roman Missal and Roman Pontifical have kept alive the Gospel of Jesus Christ in its unity and purity; they have asserted, defended, and broadcasted, so to speak, Holy Church, the collective and popular, democratic and necessary, union of all the followers of Jesus Christ in His holy charity, His divine faith, and His conquering hope. For over a thousand years they asserted the traditional Christian faith, its doctrine and its discipline, in sublime accents of musical prose and poetry, amid all the allurements and witchery of architecture and the arts. Their perfect consensus, from Otranto to Drontheim, was a greater argument for the teachings of Rome than all the Fathers themselves, for they were the very Voice of Christ in all sanctity and sweetness. Through them the Vulgate Latin of the Scriptures was heard all over Europe, was admired and loved and, so to speak, drenched its very heart; through them the supernatural life was steadily fed, and soon entered into the thoughts and emotions of all classes, noble and peasant, king and knight and the "man in the street".

To the terse, plain, hard tongue of the Roman soldier and the Campagna peasant it added a mystic and delicate diction, bred of all the Christian virtues and the clear vision of life eternal, that would one day blossom in a language of angels, that divine *Sehnsucht* of heaven which breathes from the speech of the Church, from those hymns and chants of great beauty that from Saint Ambrose to Saint Thomas of Aquin

her ministers produced with never-failing love and devotion, an overflow from the well-spring of hearts saturated with love of the Crucified One.

The production of Missals, Pontificals, and indeed of all the numerous service books of the Church called for, encouraged, and dignified in a thousand monasteries and nunneries the art of handwriting, and thereby rendered to mankind a service greater than all modern inventions, for that matter unthinkable without it. One has only to consider the beautiful Irish hand, directly in its own home and indirectly in the mass of fine manuscripts of Carolingian and later continental origin, that the new paleography recognizes, broadly speaking, as owing to the many wandering Irish writing-masters of the time and to their numerous disciples. From them, it is said, the first printers in Italy borrowed, at long range of course, the elegant italics that are the pride of the early Aldine editions.

To the Missal also the art of painting owes its first models and inspiration, as Enlart and Mâle have shown in their histories of medieval artistic culture. We have learned from Ebner and Franz and Beissel how the French and German Missals were provided with those moving scenes of the Crucifixion that aroused regularly through centuries, all over Europe, the piety and esthetic sense of the priest at the altar, the scribe at his desk, the nun in her cell, the faithful donors or the visitors to the monastic workshops. Gradually the hand of the artist grew supple and skilful, as he worked onward from the first rude imitations of Syrian or Byzantine mosaics through splendid Gospel and Epistle parchments, Exultet Rolls and rich Sequences to such *mirabilia* of eye and hand and heart as the great Benedictional of Winchester and many other masterpieces popularized to-day by the Paleographical Society and the French Miniatures Association.

Through centuries of French and Italian miniature, complimented by Dante,[10] the Missal scribe reached the incomparable feeling and "maestria" of a Giulio Clovio, and laid his worn tools at the feet of the Giottos and the Duccios, in full

[10] 'O', dissi lui, 'non sei tu Oderisi,
L'onor d' Agobbio e l' onor di quell' arte
Che alluminare chiamata è in Parisi?' (Purg. XI, 79-81).

view of Raphael. Meantime the scribes and painters of Irish Gospel-books and similar manuscripts had endowed Northern Europe with the "countless hosts of the Illuminated Books of Erin" and such masterpieces of altar-equipment as the Book of Kells, the Cross of Cong and the Chalice of Ardagh. The Missal was really the atelier of all medieval ornament and decoration, in and about which that wonderful art served its technical apprenticeship. Its sanctity and beauty lingered long in the heart of all Europe, which thus kept open, amid the wars, wrongs and miscellaneous decay of civil life, the eye of the soul and the gates of paradise.

In the beautiful Latin Collects or public prayers of the Missal the medieval man found an outlet for his native sense of worship, and in many a magnificent Gallican preface, like that recently added to the "Missa Defunctorum", a spillway, so to speak, for the Christian joy that flooded his soul and for the "gift of tears" through whose fine mist he beheld the Divine Majesty, the glory of the Risen Christ, and that Jerusalem above for the company of whose angels and saints this "pilgrim of eternity" sighed and suffered without ceasing. From the modest altar of the parish church and beneath the high vaults of Notre Dame of Paris arose daily the rich sonorous Latin *cursus* of the petitions and praises of Holy Church, heiress at once of Quintilian's rhetoric, of Saint Augustine's mystical piety, and of Saint Leo's majestic diction. And as the words of priest or pontiff travelled heavenward they were clothed with a music that fitted perfectly the temper and the emotions of the faithful of Europe. Soon there was no edifice noble enough for the spiritual ambitions of a world thus trained to all the demands and possibilities of religious worship. In due time Europe was covered with a "white vesture of churches" that solicit yet the admiration of a society long estranged from the faith and piety which reared them in answer to the encouragement and inspiration, the direction and control, of the Missal and the Pontifical.

In the early middle ages the sanctuary was the chief school of politeness, courtesy, and good manners; and of these both the Mass and the ecclesiastical ceremonies were the source. Even as the rude barbarian conquerors learned law and order from their Catholic bishops and clergy, so did they and their

households acquire good manners, politeness, and a *haute courtoisie* from the stately "action" of the Mass and from the magnificence of the varied ceremonies. These children of the forest, the marsh, and the river were entranced by the splendor and charm of the ecclesiastical services, greatly heightened by the colorful procession, the solemn chant of the divine office, the mutual deference of the clergy and their respect for office and place. Add to this, outstanding events like the consecration of bishops and the ordination of priests, the anointing of an emperor or king, the major blessings by the bishop, the theatrical splendor of Holy Week and its thrills of grief and sympathy, the incredible pomp of Easter with its quasi-wild joy of escape from winter and penance. For these rough and unsophisticated peoples the sanctuary of the smallest church was more than school: it was a daily mirror of that better way of living that Holy Church offered them without price or sacrifice. In Kenelm Digby, Montalembert, Viscount Walsh; also in Rock, Lingard and Cardinal Moran, there are pages that illustrate richly these centuries of popular education along the lines of the Gospel, in the school of Holy Church. But seldom has the long and varied process been more fully visualized than in Victor Scheffel's *Ekkehard* and in Weber's *Dreizehlinden.*

*Washington, D. C.* † THOMAS J. SHAHAN.

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## RELIGIOUS VACATION SCHOOLS.

"THIS is the way to win Irish boys" is the caption of the frontispiece in a book before me on *How to Conduct a Protestant Daily Vacation Bible School.* The picture shows the minister with his coat off, surrounded by a happy baseball nine of bright-looking lads of perhaps ten to twelve years of age. Holding their Vacation Bible School banner in front of them, they are displaying their evident satisfaction with the bats, balls and catcher's mit, the insignia of their organization. Ths manual, which is used in thousands of Protestant Vacation Bible Schools in the United States, informs the reader that the school must be non-sectarian, so that Catholics, Jews and Protestants will be welcome. But a few pages further on the warning is issued, "not to be afraid

to let it be known that it is a daily vacation *Bible* school". Some persons in an effort to appeal to the Jewish and Catholic elements in a community, drop out the word "Bible". Such titles as "Church Vacation School" are being used. This, in the opinion of the writer of the manual, "is a grave mistake. The Bible is the foundation stone of the Daily Vacation Bible School and it is a great opportunity for the Protestant church to make up what the public school lacks in this respect."

That the Protestant Vacation Bible Schools are seeking to win the Irish lads may come as a shock to those who had supposed that this energetic form of proselytizing was confined to the foreign language groups of children in our large cities, but it only confirms the impressions of those who have been observing the leakage from the ranks of the Catholic children attending public schools.

The Vacation Bible Schools depend upon athletics, singing, handiwork, field meets, outings, picnics and similar contests and activities to gather in the children of the community for their Bible instruction and "to maintain interest among the boys and girls up to the very last day of school". So widespread has the movement become that an international organization has grown up, known as the International Association of Daily Vacation Bible Schools, with headquarters at 90 Bible House, New York City. "There is an international director, a supervisor of training schools and kindergartens, a supervisor of handwork and Bible stories and one for music. It is the purpose of this organization to aid in the promotion of the Daily Vacation Bible Schools both in America and in the far east."

This information concerning the work and extent of Protestant Vacation Bible Schools may serve as an introduction to an account of the Catholic Religious Vacation School movement.

One of the primary obligations placed by the Church on pastors is certainly that of religious education of the children within the boundaries of the parish. The recent Encyclical Letter of the Holy Father on Christian Education has restated this obligation in the most emphatic language. The history of the Church in the United States is an eloquent tribute to the zeal with which pastors have undertaken the fulfillment

of their duty in this regard. The rapid growth of the Catholic school system, notwithstanding the burden which it has involved, is the highest testimonial to the sense of responsibility with which both clergy and laity have faced this grave problem. Someone has said that the Catholic school system is the greatest moral fact in American life. That our people, largely out of their poverty, are maintaining a school system which includes nearly two and a quarter million children in the elementary grades is an achievement of which all concerned may feel justly proud. Yet there is little room for complacency because there must be approximately two million Catholic children of elementary school age in the United States who are not receiving the advantages of systematic religious education.

If we have a Catholic population of twenty millions, then, on the basis of the general percentage of school children in the whole country as revealed by the last Federal census, there should be approximately four million Catholic children of elementary school age. A partial view of the distribution of the Catholic children in the public schools can be had from the latest *Official Catholic Directory* which reports that there were in the United States 17,936 Catholic churches, and 7,063 parish schools. Even allowing for several hundred academies, there still would remain 10,000 churches without schools—consequently, ten thousand groups of Catholic children who have no opportunity of receiving systematic religious education.

Examination of the *Official Catholic Directory* shows that these churches are very widely distributed through the country. The following table gives the eleven states with the highest number (not, of course, percentage) of churches without parish schools. The state totals are the sum totals for the dioceses within the respective states.

| *State* | *Number of Churches without Parish Schools* |
|---|---|
| New York | 929 |
| Pennsylvania | 755 |
| Texas | 534 |
| Wisconsin | 531 |
| California | 500 |
| Minnesota | 488 |
| Massachusetts | 429 |
| Illinois | 425 |
| Michigan | 413 |
| South Dakota | 343 |
| Iowa | 342 |

The other states follow with decreasing numbers down to Utah and Nevada.

It must be observed, of course, that these ten thousand parishes and missions, of which five thousand have resident pastors, do not contain all of the Catholic children attending public schools. Very many of these children live in large cities, the capacity of the Catholic schools of which is already overcrowded. There are many large cities in the United States with from fifty to one hundred thousand Catholic children in public schools. As the result of an investigation in one large city where a zealous group of Catholic public school teachers have been attempting to meet the problem, it is estimated that there are sixty thousand Catholic children in the public schools of that city, and between three and four thousand only are being reached by Sunday schools, Saturday schools, and weekday religion classes.

It cannot but be recognized that heroic efforts have been made to gather the children into Sunday schools. Nevertheless, the report of the Federal Religious Census of 1926 in regard to the decrease in the number of Catholic Sunday schools and of the general attendance of children in them is borne out by general experience. The decrease in the number of churches reporting Sunday schools was from 11,748 in 1916 to 8,239 in 1926. A corresponding decrease in Sunday school teachers from 71,370 in 1916 to 49,498, and of pupils from 1,860,000 in 1916 to 1,200,000 in 1926, was reported, a decline of 660,000 pupils. A compensatory gain in parish school attendance does not account satisfactorily for this decline, in view of the growth of the Catholic population during the same decade.

It is extremely difficult to get children to attend Sunday schools. Parents to-day will not, or at least they do not, arrange their Sundays with a view to encouraging their children to attend Sunday school. With the children's time during the week occupied by the public school program and on Sundays disturbed by the domestic arrangements of the family, the problem of religious education becomes primarily a problem of assembling the children, and many pastors who have made laudable efforts to increase their Sunday schools have met with discouragement despite their labors.

It is here that the Catholic Religious Vacation School has made its first contribution. It has been demonstrated definitely that the children can be assembled for extensive religious education during the summer vacation. This is no longer a matter of speculation. The experience of the past several years (in seventy dioceses in 1929) has shown that, practically, wherever a competent religious vacation school has been opened, it has been attended by two and three times the number of children who have ever reported in the same district for Sunday school. The experience in the archdiocese of Milwaukee is typical. At the close of some thirty vacation schools in that see a year ago, a questionnaire covering several points of school interest was sent to the various schools. In answer to the question, "What means do you employ to secure the attendance of the children?" the answer came back in nearly every case: "We do not have to employ any special methods, because the children attend faithfully every day." That of course was a tribute to the fact that the schools were being competently conducted.

In the diocese of Harrisburg a number of schools were conducted last summer under the direction of the Director of the Propagation of the Faith for that diocese, the Rev. Joseph Schmidt. In his last report he notes an increase in the number of schools and in the average attendance at the schools over the previous year. Dr. John M. Wolfe, Superintendent of Schools in the archdiocese of Dubuque, directed the organization of seventy-five Religious Vacation Schools in that diocese with four thousand children in attendance, an increase of thirty per cent over the previous year. Under the supervision of the Confraternity of Christian Doctrine in the diocese of Los Angeles and San Diego, one hundred and sixteen schools were conducted in the summer of 1929 with ten thousand children enrolled. Cities like San Francisco and Fresno, Omaha, Chicago and Pittsburgh reported schools conducted in the parish school buildings with from three to five hundred children each. Similar reports come from the mining districts on the range in northern Minnesota in the diocese of Duluth, from the archdiocese of Baltimore, and from fishing communities of Acadians in the archdiocese of New Orleans.

The story of Father Columbe's school at Montegut, Louisiana, shows how successful a Religious Vacation School can be under the most unpromising conditions. In his mission at Petit Caillou, Father Columbe ministers to a congregation of Acadians scattered up and down the bayou for twenty miles. They have a little chapel with a tin roof and planks for an altar table. It is a community in which comparatively few children finish the eighth grade and the boys follow their fathers to the sea at the age of twelve. Here Father Columbe engaged the public school building and the public school busses and during the month of July of 1929 assembled three hundred children every day under the direction of the Sisters Marianites of Holy Cross from Houma. Not only did the children come faithfully, but there came also two hundred adults, to make their general Communion with the little ones at the close of the school.

It would be easy to enumerate a score of reasons why children could not be assembled for religious instruction during the summer. The children themselves are tired out after the public school year; their parents need them at home for work; parish organization experiences, generally, a let-down during the summer; and above all, the weariness of the children after a short half-hour of Sunday school would seem to make ridiculous the project of assembling them for three hours of religious instruction a day for twenty successive days during the hot weather.

Against all of these difficulties, however, there may be presented the fact that the children have attended the vacation schools in large numbers wherever these schools have been competently established. It is possible that a large element in their faithful attendance is to be found in the anxiety of their parents to have them somewhere under organized care during the vacation months. On the other hand, however, the spontaneous enthusiasm for the varied program which the vacation schools offer has been too widely experienced to be disregarded. The Sisters everywhere are unanimous in speaking of the hunger of the children for religious instruction. The following quotation is from a letter written by one of the Sisters who taught in Oklahoma last summer. It is typical of a hundred others. "I am sincerely and thoroughly

convinced of the need of the vacation schools. My feelings on the subject are very much like my early desire for the call to foreign missions. The children who came to us were mostly children of mixed marriages and while none of them was well instructed, all were soul-hungry for the knowledge of their precious faith. If all children are as insistent as those of Cherokee, the Sisters must teach for four hours a day and will find it difficult to induce their pupils to take fifteen minutes recreation after the first two hours. We taught from eight until twelve every day, *insisting* on a short recess at ten o'clock in the morning. I should like the opportunity to plan and carry out a Vacation School next summer."

The most pressing problem of the Religious Vacation Schools, naturally, is that of securing competent teachers. Here again the difficulties seem almost insurmountable. The Sisters are tired out after their year of teaching; they have their summer schools and their retreats and it would appear hopeless to ask them to take on additional work. It is surprising, nevertheless, how many Sisters are available for this work in every section of the country. An appeal to the general superiors for volunteers for this missionary enterprise is never without results and when the Sisters have experience in conducting Vacation Schools, they are anxious, as the above letter shows, to enlist again for the following summer. The appeal of scores of underprivileged children hungering for religious instruction goes to the hearts of the generous Sisters.

An experienced Superior General in the central states, where her Sisters have conducted more than twenty-five Vacation Schools during the past several years, made the following statement to the writer a few months ago: that she had to secure permission from Rome to open temporary convents and on the permission being received she was required to keep a careful watch over the effect of the Vacation School work on the health and spiritual life of the Sisters; she had done this for four successive years and had become convinced that the work was good for the health and the spiritual life of the Sisters. Hers was a common experience because the Vacation Schools involve so little of the drudgery connected with ordinary school work. The Sisters are full of the subject and find an inspiration in it; their hours of work are confined to the

forenoons and they have their afternoons and evenings entirely to themselves for recreation.

Another source of Vacation School teachers, and one which has hardly been touched, is the ecclesiastical seminaries of the United States. The *Official Catholic Directory* lists one hundred and thirty-six seminaries with 14,686 students. Most of these young men can be trained to teach religion to children and even if only the upper twenty per cent were thus engaged, it would make it possible to open one thousand Vacation Schools with two teachers each. Seminarians have entered into the work of the Religious Vacation Schools with great enthusiasm and have rendered a good account of themselves in the dioceses in which they have been employed. Last summer about one hundred students in the major seminaries were thus engaged. Some of them taught in scattered missions, others in large city schools. About twenty-five students from St. Patrick's Seminary, Menlo Park, California, were employed in teaching Vacation Schools in the dioceses of California, ten of them in the city of San Francisco. Smaller groups from St. Paul's Seminary, St. Paul, Minnesota, and from St. Thomas Seminary, Denver, Colorado, were similarly employed.

The story of how two young men from the seminary in Denver went to Vineland, Colorado, a year ago, found their own housing, rented a hall, visited the families, hunted up and instructed seventy-five children for their First Communion, discovered nearly two hundred souls who professed to be Catholics, induced them to secure ground for a church, with the result that a lady donated the church (and the building was completed and dedicated by the Bishop of Denver within six months) is a story of achievement which may encourage many of their brother seminarians to devote their summer to missionary work. During the past few months the writer has visited ten major seminaries in each of which a group of seminarians is engaged in preparing for Vacation School work. Typical of the attitude of the seminary authorities is that expressed in a letter by the distinguished rector of the Pontifical College Josephinum, the Right Rev. Doctor Joseph Och, in which he manifested deep satisfaction with the interest displayed by the ecclesiastical students under his care. He wrote: "I certainly hope and expect that our

seminarians will assist in the movement and work of the Religious Vacation School." It is obvious, of course, that the employment of seminarians in this field will be not merely for the advantage of the children whom they teach but also for themselves in providing them with a rich experience which cannot fail to be beneficial in their preparation for the duties of the priesthood.

Nor is it impossible to enlist the coöperation of lay teachers in these schools. Father Coakley's school in Pittsburgh was conducted exclusively by a staff of lay instructors—for the most part public-school teachers. Most illuminating was the experience in the diocese of Los Angeles where the Confraternity of Christian Doctrine under the direction of the Rev. Leroy Callahan had a large percentage of lay teachers in its total staff of five hundred in the conduct of one hundred and sixteen schools. Similarly, in the diocese of Salt Lake the interest of the laity in the conduct of the schools was one of the features especially gratifying to the Bishop.

The qualifications for vacation school teachers are chiefly twofold. First, a knowledge of the Catholic religion, and secondly a capacity for teaching children. Some who offer themselves as teachers are possessed of both of these qualifications, as for example, the great majority of the Sisters. Many of the lay instructors may be lacking in one or other of these requirements and it will be necessary to establish classes for their preparation. On the other hand, the organization of the Vacation Schools provides an opening for teachers who are particularly competent in singing, in organized recreation and in handiwork, and it is possible for a Vacation School to avail itself with great advantage of the generous help of skilled teachers in these fields.

The time and place for holding the Vacation School is a subject which must be considered. While the period of the public-school vacation is fairly uniform in different sections of the country, the month in which teachers can be most readily secured and during which the children will be most free to attend will vary considerably. In general, however, the experience has been in favor of the month of July, with a few schools in operation during June and a smaller number during August. In many places it is necessary to hold the school in

the church building or even out under the trees. In the cities the parish-school buildings may be used and the problem of transporting teachers to the schools is very much simplified. In country districts the teachers are housed near the church. In many places the pastors have turned over their residences to the Sisters and found temporary housing for themselves. The problem of housing seminarians is somewhat simpler. A priest in Alabama writes that the Sisters were transported more than thirty miles each way every day during the school time, but they considered the trouble well worth while.

The course of study for the Religious Vacation School has undergone steady development, summed up for the time being in the Manual of Religious Vacation Schools, of forty pages, just issued by the Catholic Rural Life Bureau of the National Catholic Welfare Conference. The general program begins with morning prayers and Mass when possible, followed by fifteen minutes of explanation of the meaning of the words and phrases of the simple prayers which the children should know by heart; then a period of fifteen minutes devoted to picture study, introducing some sacred picture which will illustrate the lessons in catechism and Bible history for the morning. A half-hour is devoted to catechism, and an equal period to the New Testament and stories of the lives of the Saints. After a short recess there is sacred singing in which well-known hymns are mastered; a lesson in liturgy, and the forenoon is closed with a period devoted to handiwork in which the girls are instructed in the care of altar linens and the dressing of the altar and the boys in the making of a sick-call set for their own homes, and in the manner of serving at Mass. Thus there are ten different classes during the forenoon, but religion is the theme of them all. It is this diversified interest and enriched religious program which awakens the response of the students everywhere noted in Religious Vacation Schools. In the afternoon once or twice a week it is suggested that the older children be assembled for games, not merely to amuse them but chiefly to get them acquainted with Catholic companions, for they will be likely to go to church with the children with whom they play. Thus the religious bond is reinforced by the social bond. Young men from seminaries have been particularly successful in conduct-

ing these recreational periods, identifying the children with a Catholic organization. It will be seen from the course of study just suggested that a variety of talent will be of use among the teaching staff.

Nothing has been said up to the present about financing the schools. Indeed, in some places only those teachers have been employed who have been willing to give their services gratis, but the general practice has been to pay the expenses of the teachers. The amount offered for this purpose has usually been determined by the salary which is paid to the Sisters for teaching in the elementary grades in the diocese, varying from $25.00 to $40.00 per teacher for the month.

For the most part the local community will raise this fund without difficulty. If a parish of one hundred families can build a parish school and maintain it with teachers, janitor service and fuel for nine months in the year, there would seem to be no reason why twenty families who have not the burden of a parish-school building or maintenance should not be able to pay the expenses of two teachers for one month. It has been found that the parents are willing to make the necessary contributions. But in organizing the school for the first time it has generally been found desirable to have a central fund from which the teachers could be assured of their expenses. Many dioceses have adopted the plan of asking some organization, such as the Diocesan Council of Catholic Women, to raise several hundred dollars to be administered with the greatest care so as not to relieve the local communities of their real responsibility.

In 1929 the Home Mission Board of the American hierarchy placed at the disposal of the Catholic Rural Life Conference a fund of five thousand dollars to be used in establishing Religious Vacation Schools in the missionary dioceses of the south and west. The Conference by use of this fund was able to promote eighty-five schools in twenty dioceses, with three hundred teachers and five thousand six hundred pupils in daily attendance—a cost of a little less than a dollar per capita to the central fund. Of course, the balance was raised by the local communities. Now if this could be done in the impoverished communities of the missionary dioceses, it is obvious that no serious financial problem presents itself in

the more prosperous and more strongly Catholic communities in the United States.

It remains to speak of diocesan organization for Vacation Schools. The need for such organization arises out of the difficulties which individual pastors in remote districts will experience in securing teachers. Pastors under such circumstances have ordinarily directed their requests for teachers to local superiors of teaching communities and naturally without great success. Some have been led by this experience to believe that no Sisters were available or even much more mistakenly, that the Sisters lacked missionary spirit. A more satisfactory method of approach, of course, is through properly accredited diocesan channels. It will be only in this way that a supply of teachers, whether Sisters, seminarians, or lay instructors, may be secured for the parishes most needing their service.

In a rapidly growing number of dioceses the office of the diocesan superintendent of schools provides the necessary official channel. The suitability of enlisting the superintendent of parish schools in this work of religious education for all the children of the diocese is apparent. And the attendance at Vacation Schools giving six hours of religious education is appropriately reported in the statistics of Catholic education. For a Vacation School is an institution of religious *education* as contrasted with the religious instruction of weekday classes. It provides the intensive and continued contact of teacher and pupil which permits the training of conscience (the instrument of religious education) and the development of the pupil's sense of accountability to God.

But even when the superintendent of schools or the director of diocesan missions is assigned by the Ordinary to the task of developing Religious Vacation Schools there will still be needed for the best results parochial and diocesan organization of the laity such as the Confraternity of Christian Doctrine, as suggested by the Code of Canon law. Indeed, the Confraternity of Christian Doctrine with a diocesan director is ideally conceived to meet the problem. For it provides machinery not merely for the conduct of Religious Vacation Schools but also for the systematic follow-up work in Sunday schools, weekday and religious correspondence courses during

the year. In closing, the writer would direct attention to the work of the Confraternity of Christian Doctrine of the Diocese of Los Angeles and San Diego as an example of what can be done by this type of organization for the spiritual care of underprivileged children in a diocese.

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## A MUCH DISCUSSED SACRAMENT.

IF any priest engaged in the ministry were asked to name the sacrament that causes him the most anxiety and perplexity, he would, I am sure, unhesitatingly answer *Matrimony*. What a variety of matrimonial cases occurs, and how difficult at times to get satisfactory data that will eventually lead to a solution on the part of the ecclesiastical tribunal for matrimonial cases!

But, if Matrimony presents the greatest difficulty in the priestly ministry, the theologian finds a ready answer to the question concerning the matter and form of that sacrament, although the answer is not so simple as in the case of Baptism, the Eucharist, and Extreme Unction. The sacrament that has provoked the greatest discussion amongst theologians, as regards its matter and form, is the Sacrament of Order. True, Confirmation has been the subject of prolonged discussion, but we now find practical agreement amongst theologians who treat of its matter and form. Penance is still discussed, and probably will be, for a long time to come; but we find only two opinions amongst present-day theologians who write of the matter and form of that sacrament.

### I.

When, however, we study carefully the various theologians who have written or who still write of Holy Orders (for the sake of brevity I shall confine my attention to the priesthood), an almost bewildering array of opinions and arguments is presented to our mental vision. D. Soto, Gonet, and Valentia see the matter and form in the giving of the chalice and paten (*traditio instrumentorum*) and the accompanying words. St. Bonaventure, St. Alphonsus, Morino, Natalis Alexander, Benedict XIV, and the vast majority of modern theologians, main-

tain that the bishop's imposition of hands and the accompanying or following prayers are the form. But amongst these writers we find diversity of opinion as to which imposition is essential, and which words are necessary.

Others require a twofold matter and form—the imposition of hands with the words connected with that rite, and the giving of the instruments with the accompanying words. Amongst the defenders of this opinion we may mention Vasquez, Maldonatus, Bellarmine, and Ledesma. And here again we find a diversity of opinion as to which imposition is essential, with this difference from the theologians mentioned above—some of the defenders of this opinion require as the partial matter and form the last imposition with the accompanying words.

II.

For a clear treatment of this subject, let me mention every rite of the ordination ceremony that has been put forward with any show of probability as being essential.

As to the matter of the sacrament, four actions are enumerated: the physical imposition performed by the bishop in silence, the second imposition (or, rather, extension of the right-hand of the bishop over the ordinands), the giving of the chalice and paten (containing bread and wine), and the last imposition, which is performed toward the end of Mass.

Regarding the form, we find mentioned: (1) the invitatorium "Oremus, fratres carissimi," (2) the prayer "Exaudi," (3) the Preface that immediately follows this prayer, (4) the words, "Accipe potestatem," etc., (5) the words, "Accipe Spiritum Sanctum," etc.

As a rule, writers who mention any one of the four actions (mentioned above) as the matter of the sacrament, place the form in words immediately or very closely connected with it. Yet there are a few exceptions in this respect. Lehmkuhl interprets Lugo as uniting the imperative formula, "Accipe potestatem" with the previous imposition of hands as the form of the sacrament. But, as I pointed out in a former article, Lehmkuhl seems to have misinterpreted the great Jesuit theologian in this matter, for Lugo maintains that this imposition is only integral (not essential) matter in the Latin Church.

Palmieri, in his own ingenious way, considers the imposition of hands as the only essential matter, but also includes in the essential form the two imperative formulae: "Accipe potestatem," etc., and "Accipe Spiritum Sanctum," etc.

Let us now come to a calm examination of the entire matter. I shall strive to answer two questions:

(1) Theoretically, which opinion is the strongest?

(2) Practically, what would render a priestly ordination probably invalid?

## III.

Before proceeding further, I wish to answer a possible objection on the part of our Anglican friends. While expressing astonishment at the dogmatic attitude of the Catholic Church in condemning their Orders, Anglicans may be tempted to retort: "Medice, sana teipsum; your own theologians are at variance concerning the very essence of your own Sacrament of Orders." In fact, this objection has been raised by a certain lecturer (not an Anglican, but a Rationalist) who is not unknown in England, America, or Australia, and whose book on his former monastic life made but a mild impression on those who were looking forward to reading something far more "spicy".

The objection mentioned is easily disposed of. I am not concerned at present with the invalidity of Anglican Orders, and so I pass that matter by. But, as to the objection raised from the variety of opinions expressed by Catholic theologians, we answer: This objection has no weight whatever. The Catholic Church has not only *never mutilated* the matter or form of Orders (as the Anglican Church did), but, on the contrary, has ever *jealously preserved* the sacred rite as handed down by the Apostles. The Church has made no change; she has but added sacred ceremonies in order to surround the solemn rite of ordination with a greater splendor. The Church has acted likewise in regard to each of the other sacraments. It is absolutely certain, then, that the present rite of priestly ordination truly contains the elements of the sacrament instituted by Christ, and that, where this entire rite is performed by the bishop and accepted by the candidate with the right intention, the priestly power is conferred and received. It

matters not in the slightest to which particular part or parts of the ceremonial private opinions of theologians attribute sacramental efficacy.

Now, concerning the theoretical question as to which part of the ordination ceremony constitutes the matter and form of the sacrament, I think that the simplest method of dealing with this question is "by way of elision;" that is, by eliminating from the present Latin rite (1) whatever is not also contained in substance or equivalently in the Oriental Catholic Church, and (2) whatever history clearly shows to have been added to the rite of ordination as exercised in the early Church.

I am aware that someone may object that the Church has power to determine *in infima specie* the matter or form of certain sacraments—even to add as essential an element of purely ecclesiastical institution. Lugo and others defend this opinion, but other theologians find it difficult to ascribe any probability to such a theory.

It does, indeed, seem quite incredible that a sacramental rite can be valid in the Oriental and at the same time invalid in the Latin Church, i.e., *both valid and invalid in the one Church of Christ.* No convincing argument is furnished by the fact that the Greeks use the deprecative form of absolution while we employ an indicative form. Both forms are valid, and, besides, since jurisdiction is required for a valid absolution, the Church could withdraw (though there is no proof that she has withdrawn) jurisdiction from any priest using the deprecative form.

Nor can any argument be founded on the diversity of the rite of Confirmation as administered in the Greek and Latin Church. In reality, the rites are substantially identical. The matter is the same; the meaning of the form is practically the same.

Of course, Christ did not institute the *ipsissima verba* of each sacramental form. He prescribed the *requisite matter* and the *sense or meaning of the form* to be employed. A sacrament may be validly administered in any language, and even in the same language variations of the form, provided they retain the true sense of the sacramental form prescribed, do not render the sacrament invalid. Thus the form of consecration would still be valid if the priest said: "Hic cibus

est corpus meum;" "hoc est sanguis meus;" "hic est cruor meus." And Baptism would be valid if the minister said: "Ego te abluo in nomine Patris et Filii et Spiritus Sancti."

The opinion that Christ did not determine *in specie,* but only *in genere,* or, as others put it, that He did not determine *in infima specie* the matter and form of some of the sacraments (there is no question, e.g., regarding Baptism or the Eucharist) seems to have arisen in certain minds from a study of Confirmation and Holy Orders. Space has allowed me merely to allude to Confirmation, for I am concerned primarily with the Sacrament of Order. Those who base their opinion on the diversity of rites in the Greek and the Latin Church might sum up their argument thus:

The *traditio instrumentorum* is the matter of Orders;

Atqui Christ did not determine *in specie* this matter;

Ergo Christ did not determine *in specie* the matter of Orders.

Our answer is: Your logic is perfect, but we deny your major, and thus your whole syllogism topples. And we then ask: By what authority do you state that the *traditio instrumentorum* is sacramental matter? Certainly it was unknown in the Latin Church for about nine centuries, as it still is omitted in priestly ordination in the Oriental Church. It was introduced into the Western Church as a mere ceremony to express the power already conferred by the imposition of hands and the accompanying prayers (I use "accompanying" *moraliter loquendo*).

Let me now make two suppositions: (1) *If* the Church has power to add new essential matter to a sacrament (which opinion seems to conflict with the teaching of the Council of Trent), and (2) *if* the Church, after about nine centuries decided to use this tremendous power by adding a new essential element in the very important rite of priestly ordination (and that only for the Western Church), would this ceremony of the *traditio instrumentorum* have crept so quietly into the solemn rite of ordination without any solemn pronouncement or decree on the part of the Church?

No wonder the great Benedict XIV wrote: "Data Ecclesiae facultate de qua est sermo, *gratis omnino et arbitrarie fingitur quod Ecclesia ea usa fuerit.* Dicant ubi et quando, quo seculo, in quo concilio, a quo pontifice facta sit eiusmodi mutatio.

Enimvero si Ecclesia ab ordinationis ritu ea ablegasset quae antiquitus fiebant, cogeremur utique affirmare ordinationis materiam et formam fuisse Ecclesiae auctoritate mutatas, novasque antiquis subrogatas. Sed cum omnia quae habentur in antiquis ritualibus perseverent intacta ac sancta et integra etiam nunc peragantur, nemo facile credet illa eadem quae iam pridem satis erant, nunc ad ordinis sacramentum perficiendum amplius non sufficere."

It is interesting to remember that the writer of the above paragraph is the very Pontiff who revised our Roman Pontifical.

## IV.

We have now cleared the ground for our answer to the first question: Theoretically, which opinion is the strongest?

Let us continue our process of elimination according to the two principles mentioned above.

(1) Since the *traditio instrumentorum* was certainly not contained in the rite of ordination in the early Church and even now finds no place in the rite of the Oriental Church, we eliminate that ceremony as non-essential. Of course, the accompanying formula, "Accipe potestatem," etc., is likewise eliminated as non-essential.

(2) Since the last imposition, with the accompanying words, "Accipe Spiritum Sanctum," etc., was likewise unknown in the early Church, and is of purely ecclesiastical institution, it is a mere ceremony, and does not pertain to the essence of the sacrament.

There now remain the first or physical imposition, the second imposition which is really only an extension of the bishop's right hand, the invitatorium "Oremus, fratres carissimi," the prayer, "Exaudi nos," and the following Preface.

As to what is called the *second imposition,* it is simply a *continuation* of the first imposition. Although according to Cardinal Katschthaler (and, I think, St. Alphonsus) this is really the essential imposition, because no form *accompanies* the physical imposition, the arguments in favor of this opinion seem weak, for (a) no *form* accompanies this imposition (extension), as we shall presently see; (b) the following form is *morally united* with the physical imposition.

Some years ago I had an interesting correspondence with Father Augustine Lehmkuhl, S.J. On one occasion I submitted to him the thesis: In priestly ordination the extension of the bishop's right hand after the physical imposition is a mere ceremony, not essential to the sacrament. I maintained the thesis as *morally certain.* Father Lehmkuhl replied: "The arguments you give are strong, and the opposite arguments are weak; but I would not say that your thesis is morally certain."

Some writers hold that *either* the physical imposition or the subsequent extension suffices as the essential matter.

As to the first, or physical, imposition, everything points to the fact that it is the *one, only essential material element* in priestly ordination. It was observed in the early Church; it has been consistently observed down through the ages.

Lehmkuhl writes: "Si quae impositio manuum ad quamlibet consecrationem requiritur, videtur potius haec impositio, quam subsequens extensio necessaria esse." And Pope Leo XIII (in 1899, I think) required an ordination ceremony to be repeated where this physical imposition had not taken place.

We come now to the form. It seems quite improbable that the invitatorium, "Oremus, fratres carissimi," etc., which accompanies the extension of the bishop's right hand, constitutes the essential form. Rightly does Lehmkuhl say: "Equidem vix intelligo quomodo allocutio illa pro forma sacramentali statui possit."

Archbishop Kenrick regards as the essential form the prayer, "Exaudi nos," etc. This prayer is sufficiently explicit to constitute a form, and one may admit with some probability that it is the actual form, or at least part of it. Still when we study the sacramentary of St. Leo and compare the ceremony of priestly ordination with that of the diaconate and episcopate, we are practically compelled to recognize the real form in the following Preface, often called the *consecratory Preface.* The prayer, "Exaudi nos," etc., seems but an *introduction* to the Preface; indeed, if it were truly the form, the Preface would seem to be rendered meaningless.

The essential form of priestly ordination is most probably contained in the following words of the consecratory Preface: *Da, quaesumus, omnipotens Pater, in hos famulos tuos Pres-*

*byterii dignitatem; innova in visceribus eorum Spiritum Sanctitatis; ut acceptum a te, Deus, secundi meriti munus obtineant.* These words are practically the same as those contained in the Leonine Sacramentary.

Thus, to sum up the question regarding the matter and form of the priesthood: From the days of the Apostles this sacrament was conferred by the imposition of the hands of a bishop, who prayed at the same time that the power and grace of the priesthood would descend on those on whom he imposed hands (this prayer was of course endowed with sacramental efficacy). That solemn rite has been preserved intact, both in the West and in the East, throughout the centuries. Other ceremonies have been added, but all else, though beautiful and imposing, is but accidental.

Thus, although the ceremony of priestly ordination is long, imposing, and beautiful, the essence of the rite consists of the bishop's "laying on of hands" with the sacramental prayer that follows: "Da, quaesumus, omnipotens Pater, in hos famulos tuos Presbyterii dignitatem."

## V.

In conclusion, what could render a priestly ordination probably invalid?

In the important matter of administering the sacraments, and especially in the matter of priestly ordination on the validity of which the validity of most of the sacraments depends, *pars tutior est sequenda.* In such vital matters it is not allowed to follow a probable, even more probable opinion; yea, in the matter of priestly ordination it is not permitted to act on even a *sententia probabilissima* (although Lehmkuhl allows this for just a first Mass to be offered by a priest whose ordination is *probabilissime* valid, though that learned author will not allow such a one, without conditional reordination, to exercise his future priestly ministry). In order that a priestly ordination may be valid with *moral certainty,* the following conditions are required:

(1) Physical imposition of hands of the ordaining bishop.

(2) Extension of the bishop's right hand until or during the "Oremus, fratres carrissimi" (better, as prescribed, from the moment of physical imposition until the end of the invitatorium, "Oremus, fratres carissimi").

(3) Correct recitation of "Oremus, fratres carissimi," etc., "Exaudi nos," etc., and the Preface, especially, of the words quoted above from the Preface: "Da, quaesumus, omnipotens Pater, in hos famulos tuos Presbyterii dignitatem."

(4) The giving of a consecrated chalice (containing wine with *aqua modicissima*) and a consecrated paten containing altar-bread, with accompanying words, "Accipe potestatem," etc., while the candidate touches the sacred vessels.

(5) The last imposition accompanied by the words: "Accipe Spiritum Sanctum," etc.

As regards the "touching of the instruments," various doubts have been submitted to Rome and solved. It may be helpful to remember that *Acquiescat* was answered (and hence validity of ordination certainly determined) in the following cases (the dates are those on which the reply was given):

(a) Host and paten were touched, but not the chalice (3 Dec., 1661; 21 Jan., 1863; 17 March, 1897).

(b) Chalice and host, not paten, were touched (22 November, 1871; 9 June, 1875).

It may be added that the Pontifical, at least where it gives the rite for ordaining several, does not prescribe that the Host be touched. Combining this with the above responses, it seems morally certain, that *in rigore* it suffices to touch *either the paten or the chalice*. However, in practice, every ordinand will touch both chalice and paten and will follow the *custom* of touching the Host.

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# Analecta

## SACRED CONGREGATION FOR THE ORIENTAL CHURCH.

### I.

DECREE ON MEMBERS OF THE ORIENTAL CLERGY, SECULAR OR REGULAR, WHO EMIGRATE FROM ORIENTAL TERRITORIES OR DIOCESES TO NORTH, CENTRAL OR SOUTH AMERICA, OR TO AUSTRALIA, WITH THE PURPOSE OF GIVING SPIRITUAL MINISTRATIONS TO THE FAITHFUL OF THEIR OWN RITE.

Many documents and decrees on the subject give clear evidence with what prudence and zeal the Apostolic See has at all times looked out for the eternal welfare of those Oriental Christians who leave the patriarchates, countries and dioceses of the Orient for foreign parts, especially in cases where they take up their residence in such parts.

For nothing has more concerned our Mother the Church than her earnest endeavor that those Christians should preserve intact their Catholic faith amid the numerous dangers which arise in those foreign countries, especially from their associations and contacts with members of heretical sects and of Eastern schisms; nor than her endeavor that each one should enjoy the free use of his own Oriental rite, even though he might be living among Catholics of the Latin rite. Hence, in order that their spiritual ministrations might be supplied, She has always had it at heart that priests should be chosen

from the Patriarchal or Oriental territories who were endowed with knowledge and good character, who were capable of fulfilling this most holy ministry, and who could be relied on to carry out their spiritual charge for the faithful of the respective rites. For the same reason care has been taken that the outstanding ability and character of these priests should be carefully investigated beforehand and that the Ordinaries of the places to which they transfer should not only welcome them but should desire to have them come as valued colleagues in the vineyard of the Lord. To this end frequent appropriate laws and decrees have been enacted by the Holy See.

However, in the course of time such laws and decrees have either failed to be properly understood, or have come to seem almost forgotten, and not a few abuses have crept in which were of such a nature as might bring serious detriment to worthy priests of the Oriental rite. Hence this Sacred Congregation has judged it suitable and even necessary to bring these laws and decrees back to mind and to reëstablish them so as more efficaciously to consult the spiritual welfare of Oriental Christians. For it has many times been reported to this Sacred Congregation that certain priests, especially among those who have gone to America and Australia, have by their conduct become the object of grave reproach and criticism not only from Latin Christians but from their own Orientals as well; that certain others, seeking what is their own and not what is of Jesus Christ, have travelled about and miserably abandoned the faithful entrusted to their charge; lastly that others, though not either Catholics nor in Sacred Orders, have been so skillful in deceiving the Ordinaries by means of false documents that these Ordinaries have sometimes complained of the impossibility of distinguishing between good and bad, between genuine and false. This being the case, it is clear to everyone in what inconveniences the excellent clergy of the Oriental rite are involved in the discharge of their duties, and how necessary it is to apply suitable remedies without delay.

In seeking these remedies the Sacred Congregation has not thought necessary to change the numerous laws and decrees of the Holy See, but rather to reëstablish and renew them; at the same time laying down a certain and definite method for their better and prompter application and for the prevention of fraud.

This Sacred Congregation needs not linger on recommending to the Latin Bishops of those countries the Orientals who reside in their dioceses; for it is well acquainted with the great love which the Latin Bishops and the Nuncios and Apostolic Delegates bear toward the Orientals, especially at the present day, and which they show toward those also who are separated from the unity of the Church. For, thanks to the zeal and labor of the Bishops of America, more than one schismatic community or parish has returned to the unity of the Church.

The Congregation therefore again asks these same Ordinaries in accordance especially with the Constitution "Orientalium Dignitas" (No. 9) to give all their zeal, ardor and effort to the care of the Oriental Christians living in their dioceses, and to see to it as far as possible that, their rite being preserved intact, churches and schools be built for them; and, if under the circumstances they are not able to have their own schools, to try in every way to prevent their being obliged to send their children to Protestant schools or to those where there is no knowledge of Christ. Likewise—or rather above all—let them foster ecclesiastical vocations in the native-born sons of these Oriental Christians, and let them take care that they be not only formed to piety and imbued with ecclesiastical learning, but also (after consultation with this Sacred Congregation) that they be properly instructed and ordained in their own rite. For when they have been so instructed and trained and appointed to the spiritual care of the faithful of their own rite, this duty will be better taken care of because their work will be more fittingly discharged and more readily welcomed.

In order therefore that this Sacred Congregation might more properly protect the due honor and esteem of the Oriental priesthood and that it might provide for the spiritual welfare of the Oriental Christians, the whole matter was duly discussed in the general session of most Eminent Cardinals on the 17th day of June, 1929, and the following decisions and decrees were made for the Oriental priests who go to America or Australia for the exercise of the pastoral ministry. These are to be diligently and religiously observed whether by Oriental Ordinaries and priests, or (in virtue of Can. 257 of the Code of Canon Law) by Latin Ordinaries.

1. The Latin Ordinaries of the places mentioned above shall inquire whether any Catholics of an Oriental rite have moved into or live within their dioceses; also to what specific and definite Oriental rite they belong, and whether or not they need the spiritual care of a priest of their own rite. Let the Ordinaries then without delay make known and declare this necessity for spiritual care to this Sacred Congregation for the Oriental Church through the Nuncio or Apostolic Delegate of the country, who, if there be need, shall examine and confirm the said necessity.

This Sacred Congregation through the Nuncio or Apostolic Delegate of the country will immediately, if the case calls for it, communicate with the Bishop or Bishops of the same Eastern rite, or with the Patriarch if there be one, asking that they designate one or several priests who are worthy and suitable for this office; (said priests are to be approved by the Sacred Congregation for the Oriental Church whose right it is to grant the permission) and asking further that they likewise send this designation through the Nuncio or Apostolic Delegate of the country, who shall state his opinion of these priests to this same Congregation.

2. But if the Patriarchs or Oriental Bishops be in any way whatsoever informed of this necessity for furnishing spiritual care to the Oriental Christians in those places by means of priests of their own rite, let them likewise make it known to this Sacred Congregation, at the same time indicating the diocese or dioceses where those Christians live, and naming and proposing a priest or priests, worthy and suitable as above, and let them make this known through the Nuncio or Apostolic Delegate, who, as above, will signify his opinion about the priests proposed.

This Sacred Congregation will then immediately make the matter known to the Bishop of the place in question through the Nuncio or Apostolic Delegate, at the same time asking the Ordinary for his advice or permission; and likewise asking the Nuncio or Apostolic Delegate for his opinion on the whole matter.

3. If any of the faithful should have a desire for the spiritual ministration of a priest of their own rite, it will be a quicker way for them to request this from the local Ordin-

ary, who will forward the petition together with his own advice or consent to the Nuncio or Apostolic Delegate of the country, who in turn will transmit the same to this Sacred Congregation together with his own inquiry, information and recommendation.

4. Not only Patriarchs and Ordinaries of either the Latin or Oriental rites, but also the faithful themselves can directly communicate on these matters with this Sacred Congregation. But not a little time will be saved if the business be transacted in the above order.

5. The Oriental Bishop or Bishops or Patriarch, as above in article 1 and 2, when designating worthy and suitable priest or priests for spiritual ministrations, will at the same time send a commendatory letter for the celebration of Mass and will inform the Sacred Congregation of his or their conduct and character and of all things which may prove him or them to be truly suitable and worthy of undertaking the office. If it be question of a priest of the regular clergy, the designation and information will be sent also by his superior.

6. Secular priests who are married will not be permitted to exercise the sacred ministry in the above countries, but only those who are celibates or widowers. For just reasons, however, this Sacred Congregation may exclude widowers from those dioceses and places in which or in the vicinity of which their children might perchance reside or otherwise be found.

7. As soon as this Sacred Congregation, after having brought together the fitting information, has adjudged a designated priest to be suitable, it will by a special *rescript* in the accustomed manner grant permission for the said priest to go to the specified diocese, for him to take up residence there and for him to give spiritual aid to the faithful of his own nationality or rite.

In order to remove all doubt and difficulty from the Bishops of these countries, this Sacred Congregation will send this rescript or permission to the Ordinary of the diocese where the priest of the Oriental rite intends to take residence, through the Nuncio or Apostolic Delegate; or, if the matter be urgent, directly to the said Ordinary but at the same time informing the Nuncio or Apostolic Delegate. It is the right of this Sacred Congregation only, to the exclusion of the Ordinaries

and even of the Patriarchs, to grant this permission, which the Sacred Congregation will give only in writing, that is, by *rescript.*

8. The Sacred Congregation will send the said permission to the designated priest through the Nuncio or Apostolic Delegate; or (while informing him) through the proper Ordinary; or, as above, through the Patriarch; and (if it be question of a religious) through his superior, while informing the Apostolic Delegate and the Patriarch, if the case require. Together with the permission it will also send to the same priest, in the above manner, the commendatory letter commonly called a *celebret,* valid for the said purpose, and for the time necessary for the journey.

9. Without delay and as soon as possible the priest will proceed to the place determined.

If it be necessary to interrupt the journey for a time the priest may be permitted to say Mass upon presenting to the pastor of the church where he desires to celebrate the commendatory letter called a *celebret* which he has received from the Sacred Congregation for the Oriental Church. The rector of the church will write on the said letter the day of celebration and the title of the church together with his signature.

If, however, the said priest unduly protracts his stay, the rector of the church will notify the Bishop or local Ordinary of this.

The local Ordinary will no longer permit to say Mass the priests who without just cause unduly protract their stay in an intermediate place, or who travel about; and over and above the measures taken by himself will report the case to the Nuncio or Apostolic Delegate or to this Sacred Congregation.

10. As soon as the said priest has arrived at the determined diocese he will present himself to the local Ordinary, showing him the commendatory letter from the Sacred Congregation and the letters of leave from his own Bishop or Patriarch.

The local Ordinary, according to the rescript from this Sacred Congregation (as in art. 7) will grant him faculties for celebrating Mass, for administering the sacraments and

for discharging all his sacred duties, and for residence for the spiritual care of the faithful of his own rite, and for all undertakings which he may find necessary or suitable. The Ordinary will also establish the place in which the priest is to make his domicile.

11. The said priest must be subject to the jurisdiction of the local Ordinary.

12. Keeping therefore to his own rite, he shall be subject to the orders of the local Ordinary, both as regards the spiritual care of the faithful of his own rite in the place and church assigned to him, and as regards his going to other churches, parishes or places of the same diocese for the exercise of the ministry or for visiting the faithful of his own rite in the interest of the sacred ministry.

He may not go into another diocese for the temporary exercise of the sacred ministry nor to visit the faithful of his own rite, unless with the previous consent of the Bishop *a quo* and the Bishop *ad quem;* and if he obtain such consent, he will act in the way, manner and conditions laid down by the said superiors.

13. For any priest who has migrated to a diocese of America or Australia to be able to change his diocese in those same countries it is sufficient to have the agreement of the Bishop *a quo* and the Bishop *ad quem;* said agreement to be signified in writing. The Bishop *ad quem* is bound as soon as possible to notify the Sacred Congregation for the Oriental Church through the Nuncio or Apostolic Delegate.

14. At the end of every year (reckoned from the date of the rescript) every Oriental priest living in the said countries must send a *written report* to the Sacred Congregation for the Oriental Church on the religious condition of his faithful and on his discharge of the sacred ministry. He will show this report to the local Ordinary, so that the Ordinary may confirm it with his *written* authority, adding suitable comments, and so that the Ordinary himself may transmit it to the Sacred Congregation.

15. Therefore no Bishop shall admit to his diocese a priest of an Oriental rite and coming from an Oriental diocese, nor shall he give him faculties to celebrate or to exercise the sacred ministry unless he shall have first received from the Sacred

Congregation for the Oriental Church the necessary *rescript* as in art. 7; likewise, in order to prevent deceit, unless he has received this *rescript,* the Ordinary will put no faith in any letters or documents whatsoever exhibited by the priest, or by one who claims to be a priest, even such documents as purport to come from this Sacred Congregation. In such a case, over and above the measures taken by himself, he will report the matter to the Nuncio or Apostolic Delegate of his country or to this Sacred Congregation.

Meanwhile the local Ordinary may subject the Oriental priest who for the said purpose has come into his diocese without the proper permission, to the remedies and sanctions laid down in art. 9, according to the Ordinary's prudent judgment.

16. For all priests dwelling there for the said purpose, the prohibition to collect alms and money without the permission of this Sacred Congregation remains in force. As for Mass stipends and the collections customary in the diocese for maintaining divine worship, churches and schools, they will abide by diocesan decrees and regulations, unless the local Ordinary decides otherwise for them in particular cases.

17. The rules of arts. 11, 12, 13, 14, 15, and 16, bind those Oriental priests also who went into these countries before the publication of this decree and who already lawfully reside there.

18. The Ruthenians who go to the United States or Canada to exercise the ministry under the jurisdiction of Ordinaries of their own rite will obey the particular decrees passed by this Sacred Congregation for the Oriental Church.

But if for this work they should go to the other countries mentioned above they will obey the regulations of this decree.

In order that this decree may be properly made known to all to whom it has reference it will have binding force from the first day of April of the year 1930.

All the above having been laid before His Holiness in the audiences of 22 June and 7 December, His Holiness approved and ratified the whole, and ordered that a decree to this effect be promulgated.

Given at Rome from the Office of the Sacred Congregation for the Oriental Church, 23 December, 1929.

ALOYSIUS CARD. SINCERO, *Secretary,*

H. I. CICOGNANI, *Assessor.*

## II.

### Decree on Clergy of the Oriental Church collecting or begging Alms, Money or Mass Stipends outside of Oriental Countries and Dioceses.

The Apostolic See has many times published rules and decrees about matters pertaining to the Oriental clergy, or to those who usurp this title and who, for any kind of reason, leave home, travel about in foreign countries, seek alms and money, ask for Mass stipends (sometimes alleging that they have permission to keep part of the stipend and to grant or leave the rest to those who offer the Masses), and too frequently deceive clergy and people. In this matter it is well to repeat and recall to mind the documents recently promulgated, and especially the *Circular Letter* of the Sacred Congregation of Propaganda of 1 January, 1912, and the *Monitum* recently issued by this Sacred Congregation on 2 April, 1928, and also the decree of Can. 622, No. 4 of the Code of Canon Law, namely: "Without an authentic and recent rescript of the Sacred Congregation for the Oriental Church, Latin Ordinaries will neither permit any Oriental of whatever order or rank to collect money in his territory, nor will they send their own subjects into Oriental dioceses for the same purpose."

Nevertheless, since even at the present time these deceitful practices are frequently devised and plotted, especially by those who are neither clerics, nor Orientals, nor Catholics, but who merely pretend that they are such, in order to put a stop to deceitful practices and to safeguard as far as possible the good repute of Orientals, the rules elsewhere given are more fully and explicitly confirmed and explained by this decree, which was maturely considered in a plenary session of the Most Eminent Cardinals of this Sacred Congregation on 17 June, 1929.

1. For any collection whatever made in a Latin diocese, whether of money or Mass stipends, by any Oriental cleric of whatsoever order or dignity, the permission of the Sacred Congregation for the Oriental Church is absolutely necessary.

2. The Sacred Congregation for the Oriental Church will follow this rule, never to concede the permission to raise

money or to collect Mass stipends for any place nor for any reason.

3. If, however, sometimes, in altogether peculiar circumstances and for reasons altogether extraordinary, the Congregation see fit to grant the permission, this peculiar concession will be defined and limited to places fixed by name; and at the same time *the said Sacred Congregation will expressly and individually notify the local Bishops of this permission and the reason therefore; it remaining understood that even in this case the collection may not be taken up unless with the consent of the Bishop.*

4. For the avoidance of all deception in this matter, therefore, no Ordinary (unless he himself is previously notified by the Holy See as above, either directly or through a Legate of the Roman Pontiff—a Nuncio or Apostolic Delegate) may in any way grant or permit that any collection be made within his jurisdiction, either of money or of Mass stipends; not even in the case where the collector has a commendatory letter or any other documents of other Ordinaries or persons of whatsoever ecclesiastical rank, including documents which are shown as coming from this Sacred Congregation.

Likewise, neither Ordinaries, nor rectors of churches may supply or in any way grant Mass stipends to such Orientals or to those who call themselves such.

If they should have done so, they are themselves responsible for the celebration of the Masses, and also, as far as they are at fault, for the aid given in the form of money and stipends or Mass intentions.

5. The present decree has reference to all Orientals everywhere with the exception of those who live in their own Oriental territory.

6. The most reverend Ordinaries are requested to give information of this decree to their priests, especially to pastors, to religious houses, and as far as necessary, to the faithful also.

If such cases or abuses occur in their dioceses, they will report the names of those who claim to be Orientals to this Sacred Congregation, and if prudent and necessary, also to the local civil magistrates and authorities.

In order that this decree may be properly made known to all to whom it has reference it will have binding force from the first day of April of the year 1930.

All the above having been laid before His Holiness in the audiences of 22 June and 7 December, His Holiness approved and ratified the whole and ordered that a decree to this effect be promulgated.

Given at Rome from the Office of the Sacred Congregation for the Oriental Church on 7 January, 1930.

ALOYSIUS CARDINAL SINCERO, *Secretary*,

H. I. CICOGNANI, *Assessor*.

## III.

DECREE ON MEMBERS OF THE EASTERN CLERGY, SECULAR OR REGULAR, WHO EMIGRATE FROM ORIENTAL TERRITORIES OR DIOCESES TO NORTH, CENTRAL OR SOUTH AMERICA, OR TO AUSTRALIA, NOT IN ORDER TO GIVE SPIRITUAL MINISTRATIONS TO THE FAITHFUL OF THEIR OWN RITE, BUT FOR SOME OTHER REASON, ECONOMIC OR MORAL, OR THAT THEY MAY LIVE THERE FOR A SHORT TIME.

It not seldom happens that Oriental clergy from Oriental territories or dioceses, with or without the permission of this Sacred Congregation for the Oriental Church, travel to America or Australia, for all sorts of alleged reasons, stay there for a considerable time, travel here and there on the pretext of aiding the faithful of their nationality or rite or of visiting them, and sometimes gather alms without permission, or collect Mass stipends, or unlawfully exercise the sacred ministry, and thus do no little harm to the good repute of Orientals, especially of priests. In order therefore duly to provide for the good name of Oriental priests, and in order to prevent deception in this matter, this Sacred Congregation, after discussion of the subject in the general session of Most Eminent Cardinals on 17 June, 1929, decreed and enacted as follows:

1. Any cleric who finds himself in this situation will send a petition to this Sacred Congregation through his Religious Superior or Ordinary or Patriarch, and will expose the reason for the petition; he will likewise indicate the time necessary for the journey and for his absence, and the place or places to which he wishes to travel; and if it be question of visiting

relatives or of business dealings, he will indicate the residence of those whom he intends to visit or with whom he intends to deal.

2. The Superior, Ordinary, Bishop or Patriarch will add in writing to this petition, before he sends it to this Sacred Congregation, careful statements of the life and character of the petitioning priest, his own view on the truth of the reason alleged, and a commendatory letter for the celebration of Mass.

It will be well to send this petition (as in art. 1) and these statements through the Nuncio or Apostolic Delegate.

3. If this Sacred Congregation (after obtaining, if need be and if it judged proper, other information about the priest) grants the required permission it will send *notification* to that effect, through the Nuncio or Apostolic Delegate (or at least informing him), to the Ordinary of the place to which the said priest intends to go and where he intends to stay. To the priest the Congregation will grant permission *by a rescript,* together with a commendatory letter for the celebration of Mass, indicating at the same time the place to which the aforesaid priest is going and the reasons for and length of his stay.

4. For more urgent cases, in which on account of grave harm or pressing danger there is no time to recur to the Sacred Congregation, the said Sacred Congregation grants to Nuncios and Apostolic Delegates the necessary faculties according to special instructions given to the same.

5. Provided the rules about intermediate points on the journey (given in art. 9 of the Decree of this Sacred Congregation of 23 December, 1929) are observed in cases where they apply, the local Ordinary of the place where the priest arrives (with the intention of stopping according to the permission of this Sacred Congregation) may permit him to celebrate Mass in accordance with the notification received from the Sacred Congregation for the Oriental Church.

6. But if the local Ordinary has not received the *notification* spoken of in art. 3, then in order to avoid deception he will give no credit to letters or documents exhibited by a priest, or by one who gives himself out for such, even though they purport to come from this Sacred Congregation; he will not permit him to say Mass, much less to exercise the sacred ministry,

and over and above the measures taken by himself, he will report the matter to the Nuncio or Apostolic Delegate of the country or to this Sacred Congregation.

Upon the expiration of the time determined the said priest will return to his own diocese, on the return journey observing the rules laid down in art. 5.

7. If the said priest without just reason stays in the said place beyond the fixed time, the local Ordinary will no longer permit him to say Mass, and over and above the measures taken by himself, will report the matter to the Nuncio or Apostolic Delegate or to this Sacred Congregation.

8. The same priests, in the matter of collecting and gatherings alms, money, and stipends for Mass, are absolutely bound by the Decree of this Sacred Congregation "De Clericis orientalibus eleemosynas, pecuniam vel Missarum stipendia colligentibus, seu corrogantibus extra orientales regiones et dioeceses" of date 7 January, 1930.

In order that this decree may be properly known to all to whom it has reference it will have binding force from the first day of April of the year 1930.

All the above having been laid before His Holiness in the audiences of 22 June and 7 December, His Holiness approved and ratified the whole and ordered that a decree to this effect be promulgated.

Given at Rome from the Office of the Sacred Congregation for the Oriental Church on 8 January, 1930.

ALOYSIUS CARDINAL SINCERO, *Secretary,*

H. I. CICOGNANI, *Assessor.*

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## DIARIUM ROMANAE CURIAE.

### RECENT PONTIFICAL APPOINTMENTS.

Protonotaries Apostolic *ad instar participantium:*

*14 October, 1929:* Monsignors Albert Petrasch and Peter L. O'Loughlin, of the Diocese of Lincoln.

Domestic Prelates of His Holiness:

*24 November:* Monsignors Alphonse Piette, of the Diocese of Joliette, and Francis X. Laurendeau, of the Diocese of London, both in Canada.

*10 December:* Monsignor Patrick O'Reilly, of the Diocese of Natchez.

*11 December:* Monsignors Edward M. Tearney, Thomas E. Waters and Felix F. Kaup, of the Diocese of Richmond.

*20 December:* Monsignor Cornelius Francis Crowley, of the Archdiocese of New York.

*14 January, 1930:* Monsignors Thomas Currie, of the Archdiocese of Glasgow, and Arnold Estvelt, of the Archdiocese of Santa Fe.

Privy Chamberlains Supernumerary of His Holiness:

*21 November, 1929:* Monsignors William E. Cashin, Robert F. Keegan, Stephen Krasula and Henry O'Carroll, of the Archdiocese of New York.

*16 January, 1930:* Monsignors Joseph John Driscoll, Edward James Cahill, Joseph Charles Straub and Patrick Francis Carroll, of the Diocese of Springfield, Illinois; and John J. Curran and Stanislaus E. Szpotanski, of the Diocese of Scranton.

Privy Chamberlain Supernumerary of the Sword and Cape:

*25 January:* Mr. George Shanks, of the Diocese of Southwark.

# Studies and Conferences

**Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.**

## THREE RECENT DECREES ON ORIENTAL PRIESTS IN AMERICA.

Repeatedly the Holy See has issued special instructions regarding priests of the Oriental Rites coming to this and other countries in order to meet the abuses against which the Latin Hierarchy had raised frequent just complaint. Recently the Sacred Congregation for the Oriental Church has published three decrees on this subject. They are given in official translation in this issue of the ECCLESIASTICAL REVIEW. One important remark, though apparently made only in passing, will prompt greater caution in respect of the Oriental clergy: not a few who under the guise of Oriental priests have been preying on the charity of American Catholics have been and are outright impostors (see above, pp. 484-496).

As one of the three recent decrees expressly states, they introduce no change in existing law, but rather lay down special regulations for better enforcement. As a matter of fact these decrees inculcate anew former regulations, with some modifications which are for the greater part slight. Still there are a few important additions to the former rules to which special attention is here called.

PERMISSION OF THE SACRED CONGREGATION. No matter for what purpose an Oriental priest, whether secular or religious, wishes to come here, he must obtain leave in the form of a *rescript* from the Sacred Congregation for the Oriental Church according to the rules laid down to be observed when such permission is sought. For special cases of urgent need for coming to this country for a brief *visit,* the Papal Nuncio or the Apostolic Delegate of the respective country can grant the Oriental priest this permission. But those who wish to come here to minister to the faithful of their respective rites or in quest of alms must obtain permission from the Sacred Congregation.

ORDINARY TO BE INFORMED BY APOSTOLIC DELEGATE. In order to obviate misunderstanding arising from the fact that Oriental priests or men who represented themselves as such were usually armed with what purported to be commendatory letters written in an Oriental language with which the Latin Ordinary could not be expected to be conversant, it was formerly ordained that all Oriental priests coming to these shores should obtain permission in writing from the Holy See itself. Now this regulation is further fortified by the provision that, over and above the rescript given the priest, the Sacred Congregation itself will communicate the fact of its having granted permission to a given priest to the Latin Ordinary of this country only through the Apostolic Delegate or directly to the Latin Ordinary, but at the same time informing the Apostolic Delegate. This provision is so severe that *all Ordinaries are strictly forbidden to admit anyone claiming to be an Oriental priest even if he is supplied with a rescript that purports to emanate from the Sacred Congregation for the Oriental Church, unless the local Ordinary himself has been informed of the priest's coming either directly by the Sacred Congregation itself or through the Apostolic Delegate.* And it is by this communication sent directly to the Latin Ordinary that the latter should be guided rather than by the rescript which is borne by the Oriental priest.

COLLECTING ALMS AND MASS STIPENDS. In one of the above decrees the Sacred Congregation declares that only in extraordinary circumstances will it permit an Oriental cleric of whatsoever order or dignity to come to this country to collect alms or Mass stipends. In this event, it will either directly or through the Apostolic Delegate inform the respective Latin Ordinary. Even then, no collection can be taken up unless he consent. Under these conditions such Oriental priests may be permitted to gather Mass stipends from the faithful without further responsibility on the part of the Latin Ordinary or Latin priests. But neither Latin Ordinaries nor Latin rectors of churches are permitted to transfer to an Oriental priest Mass stipends which they themselves have accepted: if they nevertheless do so, they remain responsible for the Mass intentions.[1]

[1] By the decree "*Cum plures*" of 15 July, 1908 [*Acta Sanctae Sedis*, XLI, (1908), 640], the Congregation for the Propagation of the Fatih forbade Latin

IMPOSTORS. The regulations laid down in these new decrees are so well developed that there is no longer any excuse for the Latin hierarchy or clergy letting itself be taken in by even the cleverest fakers.

If Oriental priests come legitimately for any purpose and properly provided with the necessary credentials which conform with the official communication forwarded to the Latin Ordinary by the Sacred Congregation or the Apostolic Delegate, the Holy See does not doubt that the Latin Ordinaries and clergy will receive them with the charity due to brethren of the household of the Faith and extend to them every lawful permission and assistance.

Against all others, however, the Latin Ordinaries must be on their guard. Even if one claiming to be an Oriental priest presents a rescript which bears all the appearances of being genuine but of which the Latin Ordinary has not been officially informed, the latter may not permit such a one to exercise the sacred ministry, to say Mass or to take up any collection. But if such a one or any other of whose coming the Ordinary has not been officially informed submits to the prohibition of the Ordinary and abstains from these things, it will usually not be advisable to proceed to drastic measures against him before communicating with the Apostolic Delegate. If, however, one who claims to be an Oriental priest has an apparently authentic rescript from the Sacred Congregation but of which the Ordinary has not been informed, or who possesses only a "commendatory letter" written in an Oriental language, or who has no similar document whatsoever, should nevertheless attempt to say Mass, to minister to Oriental Catholics or to take up a collection in the capacity of a priest, it would as a rule be well to proceed against him at once with all the rigor of canon law and, if the case warrant it, of civil law, lest such a one go from one place to carry on his unjust and fraudulent schemes in another. Against those who overstep the bounds of the legitimate permission granted them in the rescript of

priests to send Mass stipends to Oriental priests except through the Apostolic Delegate in the Orient or through an Oriental Ordinary with the obligation of informing the same Apostolic Delegate. Whether or not this decree still binds [cf. Duskie, *The Canonical Status of the Orientals in the United States* (Washington: The Catholic University of America, 1928), p. 109, footnote 32], it offers a safe norm that ought to be followed.

the Sacred Congregation properly communicated to the Ordinary, the latter will proceed with greater or lesser severity as the case warrants. But all these cases where a suspicion of imposture or of violation of the lawfully obtained permission arises, should at once be reported to the Apostolic Delegate, so that he may issue special instructions or warn other Ordinaries.

THE RUTHENIANS. For the spiritual care of Catholics belonging to the Ruthenian Rite residing in the United States special legislation in a recently revised form has been put into effect by the decree of the Sacred Congregation for the Oriental Church *Cum data fuerit,* 1 March, 1929;[2] and for those in Canada a similar decree, *Fidelibus ruthenis,* 18 August, 1913, was issued for a term of ten years.[3] Moreover, for this rite there are two bishops in this country and one in Canada. If Ruthenian priests come to the United States or Canada to minister to the faithful of their rite, they must observe those decrees respectively and are subject to one of those bishops.

But Ruthenian priests coming to this country or Canada for any other purpose will have to observe the two recent decrees concerning Oriental priests coming here for a visit or to collect alms or Mass stipends.

COURSE TO BE FOLLOWED BY LATIN PRIESTS. The three decrees referred to are addressed to the Ordinaries, not to the clergy in general. Nevertheless it will frequently be priests, either pastors or rectors of churches or chaplains in public or semi-public oratories, who first obtain knowledge of the presence of one pretending to be an Oriental priest, especially if he is not provided with proper permission. There is one rule implied in those decrees that all priests must observe: unless the Ordinary has viséd the rescript obtained by the Oriental priest from the Sacred Congregation for the Oriental Church, no Latin priest may admit him to celebrate Mass or to minister

[2] *Acta Apostolicae Sedis,* XXI (1929), 152-159, or THE ECCLESIASTICAL REVIEW, LXXXI (1929), 167-176.

[3] *Acta Apostolicae Sedis,* V (1913), 393-399, or THE ECCLESIASTICAL REVIEW, XLIX (1913), 593-599. No doubt this decree has been renewed, but the fact has not been published in the *Acta Apostolicae Sedis.* Another decree of the same Congregation, *Cum sat numerosiores,* 27 March, 1916 [*Acta Apostolicae* Sedis, VIII (1916), 105-107, or THE ECCLESIASTICAL REVIEW, LIV (1916), 704-706] laid down similar legislation for the Ruthenians in South America, without, however, establishing a bishopric of that rite there.

to the faithful or to take up a collection. Every Latin priest who finds anyone pretending to be an Oriental priest functioning without the Ordinary's permission ought at once to report the case to the Ordinary. In fact it were well if every Ordinary lay down a similar rule for his diocese as the Sacred Congregation has established for the Ordinaries, viz. that no Latin priest recognize anyone pretending to be an Oriental priest even if he possesses otherwise proper credentials unless the Latin priest has been informed by his Ordinary not merely by a note to be borne by the Oriental priest but also by a communication to be transmitted through the usual diocesan channels.

## SOCIAL MINISTRY OF THE PARISH PRIEST.

To the Editor, THE ECCLESIASTICAL REVIEW.

During recent years there has been a growing emphasis placed upon the social ministry of the priest. Again and again far-seeing leaders have pointed out that the priest cannot be indifferent to the social conditions under which men live. Without going to the common Protestant extreme, which would convert our churches into community centers and our priests into synthetic sociologists, there is an increasing accord with the point of view expressed by Father Charles Bruehl: "The priest who ignores the social condition that imperils the soul, and restricts himself to purely spiritual administrations, is working at a task as hopeless as that of the mythological Sisyphus, who saw the huge boulder he had laboriously rolled to the hilltop slip back to the bottom the moment he removed his hands."

Strangely enough, a writer in a recent issue of the *American Journal of Sociology* explains the decay of the Lutheran Church in one part of Germany as being due to the failure of its pastors to interest themselves in the betterment of social conditions to the same extent that Catholic priests do.

Yet, while accepting in theory the idea that the priest has an important social ministry, have we lived up to the principle in practice—in the training of our clergy? True, most of our diocesan directors of charities have taken university courses in social work and even advanced degrees, but has the

training of the *parish* priest been altered materially? Outside a few notable exceptions, has not our only change in the traditional four-year seminary curriculum been the addition of a single course in sociology, frequently regarded by students and faculty alike as a rather unimportant appendage? Such an attitude is due to the fact that it is difficult to make any additions to the usual four-year seminary curriculum without sacrificing necessary theological training. On the other hand, it would seem to be impractical to require the average newly ordained priest to extend his present lengthy course by a year or even a semester in order to take sociological training before entering upon parish work. Nevertheless, we must face the fact that the first parish assignment of the young priest may call for leadership in a field to which he has had little or no previous introduction. Consider, for example, a situation described recently in *America:*

> Last night I talked for an hour with a young priest who finds himself with a serious problem on his hands. He has been assigned by his bishop to the task of organizing the boys of his city into branches of the Catholic Boy Scouts and he is a bit discouraged. He has had a few weeks' experience in the job and has met with but little encouragement from those upon whom he had counted most. Among the boys, he told me, he found an eagerness for setting up these troops of Scouts everywhere, but that the pastors and, to a lesser degree, the nuns, were but lukewarm where they were not actually opposed "to any such nonsense". The priests, it seems, have enough to do already without undertaking any additional responsibility for a lot of new-fangled schemes to start a lot of wild-eyed kids to run amuck in the parish. Besides, "this whole Boy Scout business, Catholic or otherwise", is but another phase "of the insidious propaganda for the British" (8 February, 1930, p. 424).

Not every young priest will be called upon to organize troops of Boy Scouts. Trained boys' workers may direct many of these activities for him. Yet every parish priest should be able at least to tell whether charges of "British propaganda" and the like are properly attached to Boy Scouts, Girl Scouts, and similar organizations coming under parish direction. Otherwise it will be impossible for him to coöperate intelligently with the professional recreational worker who may be in immediate charge of these groups.

Consider another field of priestly activity: how many young priests are familiar with the program and methods of the parish Conference of the St. Vincent de Paul Society? Yet the young priest is often called upon to act as its adviser. In dealing with the parish poor he may at times receive suggestions which are contrary to those of the diocesan director of charities. Which advice is he to follow? What should be his attitude toward organized social work? In some instances the first few years after ordination will be spent in a rural parish, where the young priest, frequently city-bred, feels that there is little that he can do. Yet Father Edwin V. O'Hara has been telling us for some time now that we are neglecting this field, "ready for the harvest", because of lack of sympathy and proper approach. The opinion that special training for the ministry of a rural parish is highly desirable is recognized more widely in non-Catholic circles. For example, the Chicago Theological Seminary has engaged a professor of Rural Sociology to conduct summer courses there this year. Last summer one hundred and fifteen students attended the Rural Leadership Summer School for Clergy at the University of Wisconsin.

If, as seems evident, more extensive training for the social ministry of the parish priest is desirable, why not adopt the summer school plan? If in a single summer school of six weeks we could bring together experts from the several fields with which the young priest should be familiar, this educational problem might be solved. Such is the plan now being tried out at the University of Notre Dame.

Continuing the experiment inaugurated last year, Notre Dame will offer again this summer a program known as Pastoral Sociology or Parish Activities. The program is to be taken in a single summer session and consists of four courses: (1) Parish Recreation; (2) Charity and Social Work; (3) The Country Parish; and (4) The Catholic School. Each course will be taught by one who has had wide experience in his particular field. Father Edwin V. O'Hara, Director of the Catholic Rural Life Bureau, will come to Notre Dame to conduct the course in the Country Parish. Professor Raymond Hoyer, Head of the Boy Guidance Department at Notre Dame, will remain to conduct the Parish Recreation course.

Similarly, professors specially qualified are being secured for the other two courses. Each instructor will present his material solely from the point of view of the parish priest. In the course dealing with the Catholic School, only those phases which should enable the future parish priest to deal intelligently with parish school problems will be treated. It is a significant fact that this course was included in the Pastoral Sociology program largely because nuns engaged in teaching in parish schools report in questionnaires that the "attitude of the parish priest" is frequently one of their chief problems.

The student who takes these courses may arrange to receive either graduate or undergraduate credit. The courses are open only to seminarians and priests. In this connexion it may be added that the summer session, with the exception of nuns, is not coëducational.

Wedging in a summer school into the ordinary summer vacation period naturally brings up the question of the health of the seminarian. Do seminarians need to "get away from the books" every summer? No doubt this need is imperative in many cases; but is it true of all? Certainly it would seem that six weeks in a single summer school should not be a serious health hazard when we know that hundreds of our nuns attend summer school yearly after ten months of teaching. Furthermore, health and recreational facilities on the campus, such as an eighteen-hole golf course, two lakes, tennis and handball courts, and baseball fields, should offer reasonable protection on this score. Finally, all courses in the Pastoral Sociology program are taught in the morning, leaving the afternoon for recreation and the evening for study. Separate residence quarters are provided for seminarians, along with reasonable regulations concerning religious exercises.

It must be admitted that the Pastoral Sociology program at Notre Dame, believed to be the first of its kind, is still an experiment. It is too early to advocate that every seminarian should take such a course. If the demand, however, for such a program should increase later, there would seem to be no good reason why similar courses could not be given at other universities. Where the number of students is large enough, such a project might be carried out in connexion with diocesan

summer villas if college credits should not be desired. For the present at least, we believe that the Notre Dame plan suggests one way in which more adequate preparation for the social ministry of the parish priest can be provided without either weakening or lengthening the present seminary curriculum.

RAYMOND W. MURRAY, C.S.C.

*Notre Dame, Indiana.*

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## WASHING OF HANDS AFTER CELEBRATION OF MASS.

*Qu.* Is there any rule concerning the washing of hands after celebration of Mass?

*Resp.* While it is true that there is no rubric prescribing that upon divesting after Mass the celebrant wash his hands, as is prescribed before Mass, the custom of doing so seems none the less to be quite universal. It will no doubt be of interest to our readers to know that the Holy See is in favor of preserving and introducing this practice, as will be seen from the following rescript, which has not been published in the *Acta Apostolicae Sedis,* but which is reprinted from the *Archiv für katholisches Kirchenrecht,* CIX (1929), 301. It is indeed a private rescript, issued to the Ordinary, and as such does not bind others; still it reveals the mind of the Church.

Stanislaus Okoniewski, Episcopus Culmensis in Polonia, ad pedes Sanctitatis Vestrae provolutus sequentia humillime exponit:

Apud sacerdotes vel scrupulose observantes Missarum caeremonias, extenditur magis magisque usus non lavandi digitos post Ss. Sacrificii celebrationem, ex eo praesertim capite quod nec Rubricae nec Decreta aliquid de tali ablutione digitorum contineant.

Humillimus Orator quaerit: Quaenam est mens Sacrae Rituum Congregationis in hac materia?

Sacra Ritum Congregatio, audito specialis Commissionis suffragio, his precibus Rev.mi Episcopi Culmensis respondendum censuit: ad mentem. Die 23 martii 1929.

Mens est: Consuetudo lavandi manus post paramenta a quolibet sacerdote Missam celebrante deposita, laudabiliter observatur et assumitur.

## PUBLICATION OF BANNS BEFORE CONVERT'S RECEPTION INTO CHURCH.

*Qu.* John, a non-Catholic, is to marry Jane, a Catholic, and is to be baptized before the ceremony. There will be at most one Sunday between John's reception into the Church and his marriage to Jane. May the banns be proclaimed before John is received into the Church or must a dispensation from publishing them be obtained?

*Resp.* In a case of this kind either a dispensation from one, two or three publications of the banns, as the case may be, ought to be obtained or, it seems, the local Ordinary might permit the publications to be made before the prospective convert is received into the Church, just as he can permit the banns to be published for a mixed marriage according to Canon 1026.

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## A CASE OF EXEMPTION FROM THE CANONICAL FORM OF MARRIAGE.

*Qu.* Children of non-Catholics baptized in infancy in the Catholic Church, but brought up from infancy outside the Catholic faith, are not bound by the form of marriage prescribed in Canons 1094-1099 in marrying a non-Catholic. What if they marry *inter se*? What about the decree of the Holy Office of 31 March, 1911, that cases of this kind must be referred to it?

*Resp.* At first glance the question proposed by our inquirer may appear to differ from that provided for in Canon 1099 § 2, where it is stated that "those who are born of non-Catholics, even if baptized in the Catholic Church, and who from infancy have been brought up in heresy, or schism or infidelity or without any religion," are not bound to observe the canonical form of marriage, "when entering marriage with a non-Catholic". Yet the case in question is in reality the same as that provided for in the above quotation. As neither party is directly bound to observe the canonical form, two such persons could validly marry each other without the canonical form. And since the reason is the same in this as in the preceding case, the same application of Canon 1099 § 2 must be made. There is no room for appealing to the decision of the Holy Office of 31

March, 1911.[1] For on the one hand the decree *Ne temere* had made no provision covering the case to which the decree refers and on the other the Holy Office was apparently unwilling to lay down a general rule for such cases. Now, however, that case is settled by the Code and with it the case presented by our inquirer, which is to all intents and purposes of the law identical with the former. For the rest, the likelihood of such a case is so extremely remote that authors do not discuss it. Only Cappello[2] paraphrases the words of the Code in a similar sense as above: *"si, ut supra, contrahant cum iis qui non sunt subiecti formae"*.

## ANNOUNCING THE MYSTERIES OF ROSARY IN EACH HAIL MARY.

*Qu.* A religious community of men in these United States have for more than forty years been accustomed to recite the rosary in their monastery church, which is also a parish church, for members of their order as well as for their parishioners, with the mysteries inserted in each Hail Mary. They take this custom from the old country from which they came. It is a custom observed by people of their nationality in a number of other places in America. Noticing, however, that in most churches the mysteries are mentioned only at the beginning of each decade, they raise the question whether they may follow their custom or whether they are expected to follow the general observance.

*Resp.* In the recitation of the rosary a custom had arisen in certain places announcing after the word "Jesus" in the Hail Mary the respective mystery. Authorities recognized that the interpolation is contrary to the conditions laid down by the Holy See and entailed a loss of the indulgences attached to the recitation of the rosary. Therefore the Bishop of Breslau sought and obtained from Pius IX, 9 August, 1859, an indult permitting the gaining of the indulgences by such recitation.[1]

Recently the doubt was raised whether this indult retained its force in view of Canon 934 § 2 which forbids "any addition,

[1] *Acta Apostolicae Sedis,* III (1911), 163-164.

[2] *De Sacramentis,* vol. III: *De Matrimonio* (Turin: Marietti, 1923), n. 701, 3°.

[1] Beringer, *Die Ablässe* (15. ed., Paderborn: Ferdinand Schöningh, 1921), I, n. 904 and footnote 2.

omission or interpolation" (*quamlibet additionem, detractionem, vel interpolationem*), under penalty of loss of the indulgences. The question was proposed to the Sacred Penitentiary which answered, 27 July, 1920, in a manner that might be construed as implying that the above-mentioned indult had been revoked by that canon.[2]

Some bishops of Switzerland and Germany then urged "that from a remote time the said custom had been deeply rooted in their dioceses, so that it could not be changed without scandal and confusion of the faithful," and referred to the indult granted by Pius IX. The Sacred Penitentiary in consequence declared that "Canon 934 § 2 of the Code of Canon Law contains a general law, which does not at all revoke the indult of Pius IX," and decided to request the Holy Father "for an extension of the indult, in favor of all who are wont to recite the Holy Rosary according to the above-mentioned custom in all places whatsoever". This request Pope Benedict XV deigned to grant on the twenty-first of January, 1921.[3]

Accordingly the community in question may continue to recite the rosary after the fashion to which it has been accustomed, i.e. announcing the mystery after the names of Jesus, without losing the indulgences. Recruits to the community may also do so, since by joining they become members of the community which continues in its moral personality. It may continue this practice. It is not obliged to do so, for no one is bound to make use of such an indult.[4] One may conform to the practice more generally observed which is, strictly speaking, the correct method. Whether it is advisable to adopt this latter practice will depend upon circumstances. Since on the one hand the gradual extinction of the foreign language as the vernacular of immigrants has lifted the barrier to freer inter-

[2] ". . . . a quodam oratore privatim quaesitum fuit: 'utrum praedicta consuetudo servari et *propagari* possit, integris manentibus Indulgentiis Ss. Rosario adnexis.' Et die 27 iulii anno 1920 haec Sacra Poenitentiaria respondit: *Negative.*"—See reference in next footnote. Mark, however, in the above quotation the word *propagari*, which the Sacred Penitentiary itself italicized.

[3] Sacred Penitentiary, declaration and indult, 22 January, 1921—*Acta Apostolicae Sedis*, XIII (1921), 163-164; THE ECCLESIASTICAL REVIEW, LXIV (1921), 601-602; Beringer, loc. cit.; Steinen, "Das Rosenkranzgebet und die Einschiebung der Geheimnisse," in *Theologisch-Praktische Quartalschrift*, LXXIV (1921), 156-157; "Einschiebung der Rosenkranzgeheimnisse", op. cit., p. 471.

[4] Cf. Canons 37 and 69.

mingling with those speaking English, and on the other hand the original method of reciting the rosary is the more common in this country, and since confusion may arise from retaining the method permitted by the indult, it appears preferable to conform to the original and more general method.

In this connexion it is well to remember that the indult is extended to those accustomed to the extraordinary method of reciting the rosary. Where such a custom does not exist, the indult does not apply.

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## LAST SACRAMENTS TO APPARENTLY DEAD PERSONS.

We have had occasion in connexion with the discussion of medical ethical problems by American and English writers to refer to the *Catholic Medical Guardian,* a quarterly that is published under the auspices of the Guild of St. Luke, St. Cosmas and St. Damian. The January number of the current year (Vol. VIII, 1.) opens with a Letter from the Holy Father Pope Pius XI, highly commending the work of the editors of the periodical. Among the articles of special interest to the clergy is a summary of the rules which should guide the priest in administering the Sacrament of Extreme Unction to a person apparently dead, as follows:

1. Absolution and anointing (also Baptism when dubious) are safely given to one apparently dead for a period of from one to three hours after the last respiration.

2. A distinction is drawn between sudden death and lingering illness. In sudden death, up to three hours; after long illness, one hour. The time is to be reckoned *plus minus-ve*—more or less a moral time.

3. The sacraments in these cases are always to be given *sub conditione*—i.e. under the condition: "if thou art capable". This in order to remove the danger of exposing the sacrament to nullity and consequent irreverence.

A modern theologian may be quoted as summarizing the position: It is highly probable that one apparently dead continues to live within half an hour more or less; within two or more hours if dying suddenly from accident. It is lawful and most probably obligatory to administer to such persons abso-

lution and extreme unction *sub conditione*. The faithful should be instructed regarding the fitness (*maxima convenientia*) of summoning the priest although the person certainly appears to be dead.

## DUPLICATING THE INVOCATIONS OF THE LITANIES.

*Qu.* Is it correct to duplicate the "Lord, have mercy", "Christ, have mercy", "Lord, have mercy", in saying the Litanies publicly?

*Resp.* In the public singing of Litanies it is not only permissible but even obligatory to duplicate the first five invocations, i.e. Kyrie eleison, Christe eleison, Kyrie Eleison, Christe audi nos, Christe exaudi nos (S. Poenitentiaria, 21 July, 1919; *A.A.S.*, Vol. XII, p. 18; quoted in Wuest's *Matters Liturgical*, n° 817, pp. 545 and 546).

In chanting the Litany of the Saints, all the invocations and responses are to be sung entire by the chanters and repeated by the choir, only on Holy Saturday, the Vigil of Pentecost, the Feast of St. Mark, and the Rogation Days. At all other times, as, for instance, the Forty Hours' Devotion, and at the ceremonies of ordination, the responses only are sung by the choir.

In the private recitation of the Litanies approved by the Holy See, all the invocations and responses (even the first five) are said only once.

## SCHOLARSHIPS FOR TEACHING SISTERS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In your issue of March, you published a short communication from a correspondent who calls attention to the observation that few gifts are made to Sisterhoods for the education of their members. May I call attention to the work done by the International Federation of Catholic Alumnae?

In 1924, the Federation entered upon the work of providing scholarships for Teaching Sisters. The last report which I have at hand shows that three $10,000 scholarships were pledged by Maryland, Pennsylvania and Missouri. Ohio pledged one in the amount of $6,000, and eleven states promised $3,000 each. Maryland has paid the amount in

full. Pennsylvania has nearly completed its payment, and Missouri will do so this year. A total of over $40,000 has been paid on the $69,000 pledged.

In addition, twenty-three Catholic women's colleges have given thirty-four scholarships available for the expenses of college courses for Sisters. These scholarships are not confined to members of the Committees which have granted them. The value of these is in the amount of $272,000. Six Sisters, holders of our scholarships, were graduated with college degrees in June, 1929.

In view of the item which you published in March, the members of the International Federation of Catholic Alumnae will be grateful if you find it possible to make known their efforts to serve the cause of Catholic education by endowing scholarships for college training of Sisters.

M. B.

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## TIME FOR LIGHTING PASCHAL CANDLE.

*Qu.* There has been some discussion hereabouts as to the proper time to light the Paschal candle. Some maintain it should be done at the Gospel; others say, before Mass starts. Again, it has been asked at what Mass the candle should be lighted, whether at a low Mass or at a Requiem High Mass.

*Resp.* The days and occasions on which the Paschal candle should be lighted are determined by custom and by Decree 235 ad II of the Sacred Congregation of Rites. The correct practice is accurately stated by Wuest's *Matters Liturgical,* page 384, No. 603: "The Paschal candle should be lighted on Holy Saturday at the Mass, but not in the evening at the Exposition of the Blessed Sacrament held in connexion with some exercise of devotion. It should be lighted regularly at the solemn Mass and Vespers on Easter Sunday and on the two days following, on the Saturday after Easter, and on all Sundays until the feast of the Ascension, on which day it is extinguished after the singing of the Gospel in the Mass. Where the custom obtains, the Paschal candle may be lighted also on other days and on solemnities that are celebrated during the Easter season, as, for example, the feasts of Sts. Philip and James, the Finding of the Holy Cross, the patron, the titular saint,

and the anniversary of the dedication of the church. But it should never be lighted at Masses celebrated in violet (e. g. on Rogation Days) or black vestments."

The Paschal candle may be lighted on the days enumerated above at the parish low Mass.

The Sacred Congregation (D. 3479 ad 3) declared that it is not permitted to light the Paschal candle whenever Benediction of the Blessed Sacrament is given with the ostensorium during the Easter season. But if Benediction follows solemn Vespers, the Paschal candle which was lighted for Vespers is not extinguished when the Blessed Sacrament is exposed.

So, too, the Paschal candle should be lighted at the Mass and solemn Vespers celebrated before the Blessed Sacrament exposed on the days mentioned above, because the Mass and Vespers are then the primary and strictly liturgical functions (S.R.C., 13 April, 1923, *A.A.S.*, Vol. XV, 238. See Wuest's *Matters Liturgical,* pages 385 and 386, Nos. 606 and 607).

Whenever it is lawful or obligatory to light the Paschal candle at Mass or at Vespers, it should be lit in the very beginning of the services, and should not be put out before the end. None of the liturgists consulted refers to any discussion in this regard.

The only exception is at the high Mass of Ascension day, when it must be extinguished after the chanting of the Gospel.

On the vigil of Pentecost it is lighted again for the blessing of the baptismal font, but should not remain lighted during the Mass which follows (D. 4048, 10).

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## CONFIRMING THE PARISH CENSUS OF "PERPLEXUS".

To the Editor, THE ECCLESIASTICAL REVIEW.

Recently I took up the census in my parish, visiting myself 1100 families consisting of 4000 souls. If "Perplexus" will change the figures in his article (March number), it will be a correct narrative of my own experience and findings. The ratios of my figures are the same as his. His article describes correctly conditions in my parish. I would not change a word.

M. J. R.

## INTERRUPTING THE FORMULA OF BAPTISM.

*Qu.* At baptism the child proves unruly and the sponsor draws him away from the font before the formula is complete. The priest has already said: "Ego te baptizo in nomine Patris, et Filii", then he inserts "Bring him over closer". This interruption gets him excited and he thinks he had better repeat the formula, which he does.

I contend that this was wrong and that the interruption was not serious enough to endanger the validity of the sacrament. What do you say?

*Resp.* You are quite right.

At the same time, since the priest got "excited", it was doubtless best that he should repeat the whole formula, and so make sure of the validity in his own mind. It would spare him anxiety and scrupulosity about the sacrament administered.

*Qu.* Supposing the priest had merely repeated the formula from the words: "In nomine Patris, et Filii, et Spiritus Sancti", would the baptism have been valid?

*Resp.* Yes, it certainly would have been.

*Qu.* If in the above case the formula of baptism was repeated after the pouring of the water was complete, but immediately after, would there be any likelihood that the proper unity of matter and form necessary for validity was destroyed? How long a time might intervene?

*Resp.* No. In Baptism, as in Confirmation, Extreme Unction and Orders, it suffices for validity that the matter be applied immediately before the pronouncing of the form—or immediately after.

According to St. Alphonsus the delay of the length of a Pater Noster between the application of the matter and the pronouncing of the form would invalidate. Others allow a longer delay. There should be a moral union. In these matters—"pars tutior est sequenda".

*Qu.* Another case: If the priest who performs a baptism cannot recall immediately after pouring the water whether he has used the right formula or not, should he repeat it? He has a recollection

perhaps of "In nomine Patris, etc." but that could just as well be the formula of absolution. Nevertheless, is he not justified *in presuming* that he did the right thing? Does this not give him the moral certainty necessary in the administration of a sacrament such as baptism?

*Resp.* In case of negative doubt, or mere lapse of memory —yes, he should presume so. If a positive doubt arise and remain, then he has not moral certainty, and should repeat.

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## PUBLIC PRAYER AT ELEVATION FORBIDDEN.

*Qu.* May children say aloud at the Elevation of the Mass, "My Lord and my God"?

*Resp.* There is a decree of the Sacred Congregation of Rites, 6 November, 1925, forbidding those assisting at Mass, to say aloud at the Elevation "My Lord and my God". (See ECCL. REVIEW, April, 1926, pp. 394-395.)

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## HOLY COMMUNION OUTSIDE MASS.

*Qu.* 1. In distributing Communion outside Mass do not the rubrics require that the priest bless the people after having deposited the Blessed Sacrament in the tabernacle?

2. A brother priest maintains that the blessing is not given when distributing Communion immediately before Mass, because in this case the distribution of Communion, he says, is part of the Mass.

3. Is the blessing given, as before stated, when the priest says a black Mass?

*Resp.* A clear and categorical answer is given by Rubric No. 13 of the new *Rituale Romanum* (Titulus IV, Cap. 11): "Quod si contingat, proxime ante aut statim post Missam privatam, aliquos interdum communicari, tunc Sacerdos planata indutus, sacram Communionem ministrabit *eo modo quo fit extra Missam* ut supra dictum est; omissis tamen semper 'Alleluia' et benedictione in fine, si paramenta nigri coloris adhibeantur."

Accordingly, when a priest gives Holy Communion immediately before or immediately after Mass, he observes the very same ceremonies as when he gives Communion "extra Missam", and therefore must bless the people, except when he is to say or has just said a requiem Mass.

## "SANCTUS" AND "BENEDICTUS" AT HIGH MASS.

*Qu.* In answer to a query in the January number of the REVIEW, you say that "the Sanctus must always be separated from the Benedictus even at Requiem High Mass".

Is there not a comparatively recent ruling to the effect that the Benedictus must be sung by the choir *immediately* after the Sanctus? And furthermore, that the celebrant must wait until the choir has finished, before he begins the Consecration?

If this is not so, the Catholic papers of the country published a very erroneous bit of information a few years ago.

M. C.

*Resp.* Local customs had in the past introduced certain diversities of practice concerning the exact moment when the Benedictus is to be sung at High Mass. But Decree 4243, ad 6um, of the Sacred Congregation of Rites has ordered that the chanting of the Benedictus be delayed till after the elevation of the chalice: "*Benedictus* in Missa solemni cani nequit ante elevationem, sed *canendum est peracta elevatione*". This ruling does not mention any exception, and therefore applies also to Requiem Masses.

In his "Motu proprio" of 22 November, 1903, Pius X stated that the singing of the *Sanctus* should end *before the elevation:* "Versus 'Sanctus' ante elevationem absolvendus est".

But the celebrant should also have some regard for the singers: "Quanquam sacerdos *cantorum rationem habere debet*". He should wait therefore till the choir has finished.

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## LAYMAN ACTING AS SUBDEACON.

*Qu.* Is it proper to permit an altar boy who is not even tonsured, to fill one of the duties of deacon at solemn Mass?

X. Y.

*Resp.* Canon 985, 7° forbids, under penalty of incurring irregularity "ex delicto", the exercise of the functions of Sacred Orders by one who has not yet received these Orders.

Nevertheless the Sacred Congregation of Rites (Decree 4181) allowed a *cleric* for a reasonable cause to wear the amice, alb, cincture and tunic at solemn Mass, and sing the Epistle, and perform most of the ceremonies assigned to the *subdeacon.*

He should not pour the water into the chalice at the Offertory, nor touch the chalice, nor the pall during the Canon, nor wipe the chalice after the ablutions.

The *deacon's* functions should never be fulfilled in any way by one who is not a deacon.

## A CASE OF CONDITIONAL BAPTISM.

*Qu.* A Catholic physician when baptizing an infant in an emergency uses this formula: "If you are not to be baptized, I baptize you in the name of the Father and of the Son and of the Holy Ghost". The doctor's intention is to render the baptism invalid in case the child survives and may be baptized later. He intends a valid baptism only if the child is to die at the time. Is this right?

*Resp.* It is certainly invalid to baptize on condition that the child will not be baptized again by the priest.

We must consider as invalid all the baptisms conferred by a physician or midwife who should use this formula: "If you are *not to be baptized,* I baptize you in the name of the Father and of the Son and of the Holy Ghost".

The Sacrament of Marriage (being a contract) is *the only one* which may be subordinated to a *condition "de futuro",* i.e. to the happening of a future event.

See Lehmkuhl, editio XI[a], vol. 2[um], n° 37, pp. 23 and 24; and Cappello: *Tractatus canonico moralis de Sacramentis,* Vol. 1[um], p. 38, n° 53. This paragraph is very clear and peremptory:

"Intentio conditionata non officit valori sacramentorum, dummodo sit de praeterito aut de praesenti, non autem de futuro . . . ."

"Si conditio sit de futuro, sacramentum est *certe nullum;* etenim *non valet statim,* quando actio sacramentalis ponitur, quia deest intentio conficiendi sacramentum; *non valet postea,* conditione verificata, quia tunc desunt materia et forma sacramenti. Excipitur Matrimonium quod potest etiam celebrari sub conditione de futuro, eaque impleta statim perficitur seu validum evadit, ab instar aliorum contractum qui sub conditione ineuntur."

The physician, in the case proposed, had been deplorably advised. All the children he baptized under the condition explained above, should be baptized *unconditionally.*

## SECOND PRAYER IN MISSA QUOTIDIANA.

*Qu.* Is it permitted to use for the second prayer in a Missa Quotidiana the prayer "in die obitus, anniversariae," etc.?

*Resp.* If a "Missa Quotidiana" is said for all the faithful departed, "dicuntur orationes quae pro Missis Quotidianis in Missali stant" i.e. 1ª pro defunctis Episcopis seu Sacerdotibus; 2ª pro defunctis fratribus, propinquis et benefactoribus; 3ª pro omnibus fidelibus defunctis.

If the Missa Quotidiana is said for a certain person or for a few determinate persons, the first prayer must correspond to the special intention of the Mass; the second is *ad libitum,* and the third will be "Fidelium" for all the faithful departed.

As a second prayer the priest may choose any of those which the Missal gives under the general title "Orationes diversae pro defunctis"; but not the prayer "in die obitus", nor "in anniversario", because these two prayers mention explicitly the circumstance of the day of the death or anniversary of the death.

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## DOMINICAN FORM OF INCENSATION.

*Qu.* May a secular priest use the Dominican form or method in incensing the Blessed Sacrament at Benediction?

*Resp.* In incensing the Blessed Sacrament a secular priest must follow the decrees and directions issued by the S. Congregation of Rites for the Church at large. The indults granted to certain religious orders or their legitimate customs do not concern the secular clergy.

# Ecclesiastical Library Table

## RECENT BIBLE STUDY.

Owing to the activity of Biblical archeology within the past few years, the contributor of these notes had intended to devote their present issue to a brief account of some of those recent discoveries whose bearing upon inspired history makes them of practical interest to every preacher or apologist. But in the mean time something of a more comprehensive value has come to hand. Our study of last November began with a brief notice of Merk's thorough recension of Cornely's *Compendium Introductionis,* nominally the ninth edition of the original manual, but in effect a new and much improved work on the same model. The notice itself was much belated; and since it comprised no more than the briefest account of the form and contents of the book, it seems an opportune coincidence that already a new edition of this standard work should have arrived to claim an introduction to American students. At all events, Fr. Merk's second edition,[1] the tenth to which the *Compendium* has attained, has just arrived, and forms an improvement even upon its predecessor.

Instead of comprising one rather bulky volume, this work is conveniently divided. Volume I embraces general introduction and the special treatment of the Old Testament; Volume II is devoted to the New Testament, the theology of Inspiration, and the appendices. The pagination is continuous, however, throughout the two. The new edition notices the significant literature which has appeared since its predecessor, even within a large part of the year just ended. This has necessitated frequent additions of a line or two to the many bibliographies and single references scattered throughout its pages. There are also several more extensive alterations and additions, the chief of which are mentioned in a brief preface. At the same time, there has been no general redistribution, and the numbering of both pages and marginal sections is the same as before. Space for the added material has been gained in various ways. In general, the lines of print are set a little

[1] Cornely, S. J., *Introductionis Compendium*, ed. nova quam paravit A. Merk, S.J. (ed. 10). Paris: Lethielleux, 1930. 2 vols.

closer, without serious loss to legibility. In a very few instances, longer additions to the body of the text have compelled the use of a slightly smaller type, which is still larger and clearer than the average of the old *Compendium*. Where even this method was impracticable (as in considerable additions occurring at the close of a section), the new paragraphs appear within five new pages of "addenda" inserted at the close of Volume II.

By these devices the *Compendium* becomes as thorough and timely a work of Scriptural reference as could be possible within its compass. Its importance needs no further attestation, and its price (unbound) is very moderate. Naturally its alterations and additions to the matter of the former edition will most attract the reader's interest, while incidentally they serve to indicate how fully the most recent sources of information have been drawn upon. Hence the data supplied by a few of them deserve some account.

1. Within Catholic circles new attention has lately been aroused by an hypothesis propounded as long ago as 1772, but most industriously developed by Wutz, to the effect that the Septuagint has been translated chiefly from Hebrew originals written in Greek characters.[2] In his account of Wutz's arguments, on pp. 150-51 of the ninth edition, Fr. Merk had seemed inclined to allow them a considerable weight of probability. In the present edition this opinion seems to be much modified. The author concludes:

> It is not probable that only transcript texts were used. Since the imperfectness of the transcription would make such texts difficult to understand, a much greater proportion of errors should have found their way into our Greek version. Nor could its translators have been entirely in want of Hebrew manuscripts. Hence the majority are opposed to the hypothesis advocated by Wutz. Nevertheless it has given rise to renewed inquiry into the state of the text of the Old Testament in Hebrew and in Greek, and this promises to be fruitful.

2. In the earlier edition's treatment of the post-Tridentine history of the Vulgate, page 189 was devoted to a helpful discussion of the much-assailed Constitution *Aeternus Ille*, where-

[2] See this REVIEW, LXXIV, 3, March, 1926, pp. 318-9.

by Sixtus V authorized the use of the short-lived recension known by his name. In the present edition this material is somewhat expanded in the Addenda to Volume II, to which, however (by some unfortunate oversight) the unaltered page of original text bears no note of reference. Here the correct interpretation of the purpose and efficacy of Sixtus' constitution is proved and illustrated by more copious citation of the words of that document than had been formerly employed. The phrases quoted tend to show its scope in contrast to much that has been wrongly ascribed to it. The nature and purview of those errors which Sixtus aimed to correct, his avowal of his own uncertainty of success, his sense of the necessary limitations of his method, are brought forward to attest how far he stood from any notion of investing his production with final authority, even within its allotted function and sphere. The passage is conclusive evidence against a favorite attack upon Papal infallibility, since it goes to the very root of Sixtus' intention as declared in his own words.

3. The passage ending in both editions on page 264 brings to its conclusion a very thorough treatise on the investigation of the literal sense of Holy Scripture. It discusses the authentic norms of the Church's own interpretation as contained in explicit definitions, in the consensus of the Fathers, and finally in the *analogia fidei*. The treatment of this last norm in the ninth edition had ended thus:

> We have observed that not many texts have been either directly or indirectly defined by the Church; the consensus of the Fathers is perhaps to be found in still fewer cases. But it does not therefore follow that personal opinion may be indulged in the case of all the rest. The Church possesses a living and continuous teaching authority, to which the Catholic interpreter owes the fullest possible attention. In addition to defined dogmas, many other doctrines are admitted by all the faithful as being so certain that it does not appear how they can be opposed or ignored without temerity.

To these observations the new edition adds:

> But in following the analogy of faith the interpreter will not stray from the path of truth, and he will be *positively* led to the true sense of Holy Scripture, will apply himself to the explanation of more obscure passages in accord with clearer ones, and regard as his guide

the doctrine delivered. However, it does not always follow, because a text is expounded in harmony with another text or with the teaching of the Church, that the true sense of this text is thereby attained, because there may be several explanations which respond to the analogy of faith.

4. The whole section (pp. 581 ff.) on the genuinity and historical authority of the Book of Daniel has been admirably revised, so as to follow a more logical order and to profit also by the most recent studies on the subject. Among the latter one notes such sources of pertinent information as Montgomery's invaluable Commentary (1927), Rowley's "Aramaic of the Old Testament" (1929), and Alfrink's careful study in *Biblica* (1928), of which other features have been discussed in this REVIEW.[3] These and other recent data have somewhat modified the current problems. Where the Aramaic elements in Daniel had formerly been assigned to a late period of the Western dialect, the acquisition of more abundant data for comparison now tends to obliterate distinction between Western and Eastern Aramaic in pre-Christian times. As to the occurrence of words of Greek origin, we are reminded that Montgomery supplies evidence of Ionian influence in Babylon even in Nabuchodonosor's time. It is, moreover, regarded as certain (p. 584) that our present text of Daniel contains some modifications of the original diction in conformity with later speech.

In the ninth edition attention had been given to some of the leading historical difficulties,—Nabuchodonosor's transient insanity, the designation of Belshazzar as "son of Nabuchodonosor", and the various opinions as to the identity of "Darius the Mede". To this last point, however, the new edition devotes a page of the Addenda, in which all of the available evidence is examined, and Fr. Merk concludes in favor of the probability that Astyages may be meant, though without being able to explain why he should be called "Darius". Allusion is also made to some evidence of textual corruption. Besides this section in the Addenda, the treatise in the body of the text adds some pertinent remarks on the question of Belshazzar's overthrow and death, and of Daniel's introductory allusion to

[3] LXXVIII, 5 May, 1928, pp. 526 ff.

the Babylonian siege of Jerusalem "in the third year of the reign of Joakim king of Juda", adding a note in which exception is fairly taken to a point in Alfrink's explanation of the chronology involved in this reference.

5. To the former treatment of the historical authority of the Synoptic Gospels and the Acts, the Addenda to the new edition contribute a section which seems worthy of reproduction here:

Very recently a large number of authors, chiefly in Germany, have begun to inquire into the causes and laws in consequence of which the Gospel tradition gradually arose and assumed its *form* (whence the name "Formgeschichte"). These inquiries, undertaken in part some time ago, are now diligently extended to the whole matter and tradition of the Gospels.

Their *origin* and invention are derived from the necessities and wants of the primitive Church, from an intention of imitating Old Testament or Hellenistic traditions and narratives, and from a certain natural and spontaneous impetus. Whereas their *formation* is attributed to fixed psychological and literary laws, a distinction being made between various kinds of literature (examples, miraculous occurrences, apophthegms).

If this method is applied with due moderation solely to the Gospel *books* and to their *form and composition*, it may be of some service, and is already employed by Catholic authors. But if it is extended to the *origin* of the very works and deeds, discourses and teachings of Christ, and these are affirmed to have been for the most part invented by the Church herself, this whole method is simply a revival of older rationalism presented under new terminology. It is wholly false that the historical truth of the Gospels is determined by their literary form, especially since "forms" of this kind are very often devised and established according to purely subjective considerations. Literary forms and laws, in fact, are of themselves indifferent and compatible with any material, even with strict historical fact.

6. The vexed question whether Papias meant "John the Presbyter" to be another than John the Apostle, though discussed at considerable length on p. 744 of the ninth edition, is augmented in the present Addenda by an explicit statement of the author's own opinion:

With De Grandmaison (Jesus Christ, I, 139 f.) we concede that a distinction between two Johns is a possible deduction from the

passage in Papias. But it is not therefore a necessary conclusion, and for other reasons it cannot be sustained. For there certainly was in the province of Asia, towards the end of the first century, a certain Presbyter John, who was distinguished by the appellation ὁ πρεσβύτερος. He it was who wrote the two Epistles known under the name of John (2 Jo. 1; 3 Jo. 1). Now, this John the Presbyter is evidently the author of the First Epistle and of the Fourth Gospel, a fact established among Catholics and admitted by many others. Therefore he is the disciple and Apostle of Christ, and son of Zebedee. Whoever, in common with Eusebius, distinguishes another John known to all by the same appellation ὁ πρεσβύτερος, since Papias merely calls him so (39, 4s. 7·15),—a title by which Aristion is never designated,—must admit that there were at the same time and in the same province two eminent men named John, both distinguished by the same title of honor, ὁ πρεσβύτερος. As this seems to us incredible, we reject Eusebius' distinction.

Whether Papias, moreover, was a disciple of John and of Aristion "is not clear from the passage before us".

7. Fr. Merk's previous treatise on the Comma Joanneum concluded with an outline of the theological discussion of the force of the Holy Office's decree of 1897. To this he has now appended (p. 780) the more recent decree of the same Congregation, issued 2d June, 1927, and evidently elicited by the said discussion.[4] After a bibliography of recent literature on this subject, he concludes with the observation that "most Catholic authors to-day are inclined to the opinion contrary to genuinity, and believe that the Comma gradually arrived at the form which our Vulgate exhibits".

8. The two final paragraphs of the Addenda both concern the Apocalypse. On page 796 (in both editions) begins a very satisfactory conspectus of the various existing views with regard to the theme of this mysterious book. This is now to be preceded by the first of the two Addenda just mentioned, which notices some preliminary principles of interpretation to be used for guidance in appraising the various views advanced. We are reminded that the rules of exegesis generally applicable to all prophetic literature will have their bearing here, though not without some modification, since the writer of the Apocalypse, while borrowing so copiously from the imagery of the

[4] Denz.-Bannw., ed. 17, n. 2198.

Old Testament, is by no means therefore appealing in every such case to its typical sense, but is often accommodating its symbols to the expression of a meaning all his own. And "finally, unless the plan of composition of the whole work be kept well in view, a wide field for erroneous interpretation will be left open." The second Addendum bears on various interpretations of the "thousand years" during which Satan is to be bound. In the text of both editions (page 798) a purely symbolic or figurative interpretation of the number is favored. To this the Addendum supplies an account of other interpretations which, while equally avoiding the ancient snare of "chiliasm", hold that an historical period is intended. The relative merits of the two systems are then discussed.

9. It is within the text of the new edition (pp. 969-76) that one of the most helpful modifications has been made, chiefly by means of closer leading and a very slightly smaller print which is still easily legible. This is a part of the Appendix on Inspiration, which had been contributed to the ninth edition by the late Fr. H. Dieckmann, S. J.[5] Two sections of this treatise now appear in a somewhat more progressive arrangement, as well as slightly enlarged in matter. The first deals with the question, how far inspiration may be considered verbal. Fr. Merk's discussion of various views is marked by fairness and penetration. For example:

> Verbal inspiration is usually termed "mechanical". Yet Catholic authors admit at the same time that man in writing is moved by God in accordance with his natural character, so that hardly anyone teaches a dictation in the strict sense of the word. Bannez asserts in express terms that the Divine motion is effected according to the faculties of the human author.

Accordingly he indicates but briefly the arguments against extreme mechanism, discussing more accurately the different views according to which the human writer's choice of words is less directly governed by the grace of inspiration. Two things appear to be admitted by all: that single words are sometimes directly suggested by the Divine enlightenment, and that even

[5] On the very day before his lingering illness ended in death, he was at his desk, giving his last remnant of strength to the compilation of notes from which it was possible to bring to completion his stimulating work *De Ecclesia*.

in other cases a merely negative assistance against the commission of error cannot suffice without an equally universal positive assistance, which must therefore in some manner influence the choice of expression. In discussing the merits of the question as a whole, Fr. Merk observes that it is chiefly concerned with the *degree* of positive Divine influence on the language of the inspired writer. He goes on to say:

On the one hand it seems to us impossible to deny all positive influence of God upon the language and the words. For a negative assistance alone is not sufficient. Besides, in the practical application, it is difficult to distinguish between the material and the formal part, since psychologically speaking a more exact definition is hardly possible when application is to be made to a determinate book. Hence, in common with the more recent authors, we prefer to express the matter by saying that by means of inspiration the entire man, with his powers and faculties, is so employed as instrument and supernaturally elevated, that the effect is this determinate book, which on the one hand displays the character of the man and of his faculties and literary art, while on the other hand it has been subject to a complete Divine influence, so that, the natural power being supposed and remaining intact, those matters which God wills to communicate to men are all rightly, entirely and fitly enunciated. The operation and character peculiar to the instrument remains in so far as it does not hinder the effect intended by God. Hence purity of diction and attractiveness may be present in an inspired book in varying degrees. The faculties of the man are certainly elevated by the Divine action, but their character is not simply changed. It would seem, however, that not all of the effects of this coöperation between God and the human instrument are in the same respect intended by God, though they have been foreseen and, supposing the choice of this determinate instrument, even intended. But who would say that linguistic imperfections, obscurities, awkward construction of sentences and other such things had been directly intended by God? Thus far, we believe, the opinion of Cardinal Franzelin contains an element that must be admitted by all, and which in fact is admitted by practically all the more recent writers.

This opinion as proposed appears to be free from all incongruities. For neither does it labor under the difficulty of distinguishing between a material and a formal element, nor, on the other hand, does it so subject the whole material expression to Divine influence that evident imperfections in utterance must be ascribed to the Divine action as their principal cause.

The discussion of this point concludes by noting the essential difference between thus leaving the positive assistance of inspiration compatible with the ordinary limitations of human expression, and making the former coëxistent with positive error in affirmation itself where "the religious element" is not directly in question — one of the views condemned by the *Spiritus Paraclitus.*

The other section, covering more than four pages of closer print than before, treats very thoroughly the timely question of inerrancy. The discussion here assumes a more analytical order, making the argument easier to follow. That the fact of inerrancy cannot be questioned is briefly but abundantly shown from authentic sources. It is the application of the doctrine that requires and receives fuller discussion than in the previous work. The "relative truth" of Modernism cannot be allowed; yet after its exclusion there remains to be explained the axiom *Alia veritas inest aliis sacrae Scripturae libris vel partibus.* Since truth is always conformity between assertion and fact, the only room for diversity must lie in the manner in which such conformity is expressed. This involves interpretation more directly than inspiration as such. But, the facts of inspiration and inerrancy being preserved intact, interpretation concerns itself with studying the meaning of the inspired writer. Here the three considerations which most intimately affect his mode of presenting truth are, the question of the class of literature to which his writing pertains, the question how far its affirmations have his own approval, and the final and most intricate question of his actual mind or intention. Under each of these headings (comprising too much matter for detailed account here) the positive principles involved are pointed out. The section closes with a useful note on that erroneous application of the *Providentissimus Deus* to historical affirmations which was corrected by the *Spiritus Paraclitus.*

From the above notice, though necessarily fragmentary, some notion may perhaps be gained of the character and scope of this latest form of the *Compendium.* Its value as a complete manual of introduction, fairly maintained from its first appearance, is now enhanced in every possible way.

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## RECENT THEOLOGY.

The tendencies that characterize modern theological studies, both Catholic and non-Catholic, afford a subject for several enlightening articles that appear in recent issues of European periodicals.

Writing in the *Nouvelle Revue Théologique* for December, 1929, under the caption *La Théologie Dogmatique, hier et aujourd'hui,* the Rev. P. Charles, S.J., asserts that during the nineteenth century dogmatic theology, in the sense of the exposition of the revealed truths, was sadly neglected. This was due, in the first place, to the political troubles of Europe, which occasioned conditions very unfavorable to extensive study, such as the pillaging of monastic libraries, the secularization of the universities, the decimation of the clergy, etc. But the stagnation of dogmatic theology must be ascribed also to the fact that the field of battle between the Catholic Church and her adversaries had shifted from the realm of dogma to the field of fundamental apologetics. Forced to refute objections from the domain of the natural sciences, and to safeguard the philosophical preambles of faith, such as the certainty of human cognition, theologians had little time to investigate the truths intrinsic to the Christian religion. It was more necessary to explain *why* one should believe than *what* one should believe; consequently, Catholic theologians centred their attention on the truth of the Christian truths rather than on the truths themselves.

In the present century, however, Father Charles believes there is taking place a renaissance of theological activity. This he attributes principally to three causes—the interest in the history of Christian doctrines manifested nowadays by both Catholics and non-Catholics, and due in great measure to the influence of Albert Ritschl—the condemnation of Modernism by Pius X which has forced scholars to undertake a penetrating examination of the dogmas of faith—the growth of spirituality engendered by frequent Communion among the Catholic laity, who are consequently demanding of their official teachers a more extensive cognizance of their precious heritage of the Christian revelation.

The efforts of the next generation of theologians, Father Charles predicts, will be devoted to the development of the doctrines of Christology and of the inner life of the Church as the Mystic Body of the Redeemer. Moreover, the increasing missionary activity of Catholicity will impose on theological professors the duty of familiarizing clerical students with those tenets of non-Christian religions that have a similarity with certain Christian doctrines, such as those of the Incarnation and of eternal life.

In the July issue of the same periodical the Rev. E. Przywara, S.J., analyzes the theological and religious movement that is now taking place in Germany. This movement, he says, is characterized by two qualities—activity, and the quest for the essential. There is a demand for an integral and intransigent religion; accordingly, Catholicism possesses a greater vigor in the intellectual life of Germany than it has enjoyed for many centuries. Theology has assumed the character of "the contemplation of the essence of theological realities." Less attention is being given to the syllogistic defence of doctrines; the supernatural truths of Catholicism in their intrinsic nature are the main object of theological exposition. Thus is explained the widespread popularity and influence of such books as Karl Adam's *The Spirit of Catholicism* (cf. ECCLESIASTICAL REVIEW, Dec. 1929, p. 636). Thomism, with its emphasis on the divine activity, is more favored than Molinism which accentuates the rights and powers of humanity.

The trend of Protestant theology in Germany is the subject of a most instructive article by the Rev. M. Gierens, S.J., in *Stimmen der Zeit* for December, 1929. He tells us that beginning with Luther's rejection of tradition and of the Church's magisterial authority, German Protestantism steadily advanced toward subjectivism and anthropocentrism. This tendency reached its apex in the immanent, almost pantheistic, "mysticism" of Schleiermacher. Nowadays, however, a revolt against this subjective and individualistic concept of Christianity is being conducted by the so-called "dialectic" theological school under the leadership of Karl Barth. The promoters of this movement aim at reviving the Biblical religion of the Reformation, and are striving to put Protestant Christianity on a theocentric, objective and supernatural basis. However,

they exaggerate the distinction between the Creator and the creature, by holding that human reason of itself can never attain to the knowledge of God. Faith, to them is not a reasonable acceptance of supernatural truths subsequent on the recognition of the fact of revelation, but a blind adherence to religious doctrines under the direct impulse of the Holy Ghost.

The rationalistic and subjective trend of English Protestantism is apparent in several recent publications. In *The Authority of Jesus and Its Foundation* (Allen and Unwin, London) Professor Bertram Lee Wolf places the ultimate motive of Christian faith in the self-evident authority of our Lord, whom he regards as a mere man. Surely, it is building Christianity on sand to state that "the authority of Jesus is rooted in the greatness and the sweetness of His personality, and in the profound depth of His immediate experience with God." In *Problems of Providence* by the Rev. Charles Shebbeare we read the following vague and subjective definition of the first theological virtue: "Faith is belief in the goodness of the actual world as a whole, the faith which leads the religious man to expect God's goodness to manifest itself in the events of life." There is almost a pantheistic ring in the statement of Bishop Chandler in his *Christian Religious Experience* that "the Cosmos is a great organic whole in which the different planes of reality are interlaced and united in an ascending scale of progressive reality, extending from inorganic things up to spiritual beings, and on to a Supreme Spirit who fuses and maintains the whole."

Some excellent treatises on the Church by Catholic theologians have recently made their appearance. The Rev. W. Koester, S.J., in his *Die Idee der Kirche beim Apostel Paulus* (Münster, Aschendorff) compares the notion of the Church presented in the Pauline Epistles with that described in the Gospels and in the Acts of the Apostles. He shows that although St. Paul was the first to designate the Church as the Body of Christ, yet what underlies this terminology originated, not from the Apostle, but from the Master Himself. *Des Seligen Albertus Magnus Lehre von der Kirche* (Herder, Freiburg) by the Rev. Dr. W. Scherer is a systematic compilation of the ecclesiology of Albertus Magnus, in which the

author demonstrates that the great Dominican teacher held the doctrines of the Pope's primacy and infallibility. A compendious revision of De Groot's *De Ecclesia* (Marietti, Turin) by the Rev. G. Paris, O.P., has also been published in recent months. A good-sized book *Die Stelling der Lehre von der Kirche im dogmatischen System* (Kirsch, Aschaffenburg) by the Rev. J. Ranft is devoted to the discussion as to what place in the course of Dogmatic Theology should be occupied by the treatise on the Church. The author favors a method whereby this treatise shall be taken twice—first, in fundamental theology where the Church is proved to be the custodian and the teacher of revealed truth, and secondly, after the treatise on the Incarnation, where it is viewed as the Mystic Body of Christ.

The controversy between the Latin and the Greek Church concerning the addition of the *Filioque* to the Nicene Creed is the subject of two anonymous articles in the *Civiltà Cattolica* for 3 August and 21 September, 1929. The writer emphasizes the necessity of a precise knowledge on the part of Catholic theologians of the question at stake and of the history of the controversy. The real point at issue was not the doctrine that the third Person proceeds from the Son as well as from the Father—for this had been taught by the Greek theologians—but the authority of the Roman Pontiff to make an addition to the ancient Symbol despite the rulings of general Councils. As a matter of fact, even the Catholics of the Eastern rites still omit the *Filioque* in their liturgical Symbol. Against some theologians and historians who claim that papal or conciliar approbation was given to this addition as early as the seventh or even the fourth century, the writer affirms that the first direct approval by the Holy See took place only in the tenth century.

The justly famed German scholar, Dr. Joseph Mausbach, has published one volume of a contemplated four-volume work on the existence and nature of God—*Dasein und Wesen Gottes* (Münster, Aschendorff). This entire book of almost 300 pages is devoted to the proving of God's existence by the teleological argument—that based on the tendency of all created things to a determined end. The erudite author shows

himself acquainted not only with scholastic philosophy and theology but also with the modern theories and discoveries of the natural sciences. He is careful to weld firmly every link of his chain of argumentation. For example, he does not set down as a self-evident principle the dictum "Every law demands a law-giver". This principle is obvious, Dr. Mausbach says, only when there is question of a *positive* law; to prove its application to *natural* laws, which are bound up with the very essence of beings, requires no small amount of metaphysical reasoning. The teleological argument for God's existence, therefore, is to be based on the determination to a final cause that is manifested in the *contingent* laws of the universe—that is, those that are not necessitated by the very existence or essence of created beings.

A much discussed question today is whether original justice, as bestowed on our first parents, contained sanctifying grace as one of its intrinsic elements, or flowed from grace as an effect from a cause. St. Thomas is cited in support of both views. In the *Ephemerides Theologicae Lovanienses,* 1929 IV, the Rev. J. Bittremieux examines the teaching of Cajetan on this question. He concludes that the great commentator of the Angelic Doctor regarded sanctifying grace as something distinct from original justice, which latter comprised a threefold subjection of the body to the soul, the lower faculties to reason, reason to God.

A thorough treatment of the sin of our first parents is found in the booklet of Mgr. K. Fruhstorfer entitled *Die Paradiessünde* (Katholischer Pressverein, Linz). The author adheres uncompromisingly to traditional views. The temptation of the serpent, the tree of the knowledge of good and evil, the cherubim guarding the gates of the closed paradise—are all understood in the strictly literal sense. Mgr. Fruhstorfer rejects the interpretation of the primitive sin as a sexual transgression. The similarity between the Biblical account of the fall and certain pagan myths he attributes to a common historical origin.

So accustomed are we to believe that the Prophet Jeremias, like St. John the Baptist, was sanctified before birth, that it is somewhat of a surprise to read in the *Irish Ecclesiastical Record* for August, 1929, an article entitled *Was Jeremias*

*Sanctified in the Womb?* by the Rev. E. Sutcliffe, S.J. The writer shows that although there have been a considerable number of interpreters beginning with Origen who held that prenatal sanctification was bestowed on the Prophet—in view of the text: "Before I formed thee in the womb, I sanctified thee, and made thee a prophet unto the nations" (Jerem. I, 4, 5)— yet there have been other exegetes, notably St. Ephrem and St. John Chrysostom, who understood these words as referring only to the vocation of Jeremias to the prophetic office. Father Sutcliffe favors this latter view as more conformable to the Hebrew text, in which the verb translated *sanctify* means merely "to set aside for God's service", and which can be understood in the sense of interior sanctification only by an accommodation of its proper meaning.

The Rev. J. M. Bover, S.J., the zealous protagonist of the doctrine of Mary's universal mediatorship, contributes to the *Ephemerides Theologicae Lovanienses,* 1929, III, a multitude of citations from both Eastern and Western writers prior to the fourteenth century in which either explicitly or implicitly Our Lady is designated the mediatress of all graces. Father Bover asserts that the testimony of tradition in support of this doctrine is more abundant, more ancient, and more convincing than that in favor of Mary's Immaculate Conception or of her corporeal Assumption.

Writing in the same vein in *Scholastik,* 1929, IV, the Rev. A. Deneffe, S.J., declares for the possibility and for the opportuneness of a solemn definition by the Church of the doctrine of Our Lady's universal mediatorship. In the *Angelicum,* 1930, I, the Rev. B. Merkelbach, O.P., writes of the mediatorial office ascribed to Mary in the writings of Hugh of St. Cher, one of the earliest Dominican theologians.

Out of harmony with the present-day trend of Mariology is Dr. J. Ude, who in his recent work *Ist Maria die Mittlerin aller Gnaden?* (Weger, Breslau,) asserts that the doctrine that Mary's mediation extends to *all graces* cannot be deduced from any dogma, and is not founded on tradition. The statements of Popes in favor of this prerogative of Our Lady Dr. Ude interprets as merely personal views; the theological arguments commonly adduced for it he considers as proofs of congruity only.

The Rev. C. Wiederkehr has published a work in favor of the corporeal Assumption of the Blessed Virgin—*Die Liebliche Aufnahme der allerseligsten Jungfrau Maria in den Himmel* (Benziger). He bases his arguments in favor of the definability of this doctrine, not on direct historical testimony, but rather on the mind of the Church as expressed in Liturgy, the unanimous belief of the faithful, etc. Not all theologians would agree with Dr. Wiederkehr's assertion that Mary's victory over the grave was a necessary consequence of her immunity from original sin. It must always be remembered that the preternatural privileges bestowed on our first parents were not essential concomitants of sanctifying grace, and hence it depended on God's will in what measure they should be annexed to Mary's Immaculate Conception.

The labors and responsibility of his archiepiscopal office have not prevented Cardinal Van Roey, Primate of Belgium, from keeping up his interest in scholastic activities, as his recently-published treatise *De Virtute Charitatis Quaestiones Selectae* (Dessain, Malines) demonstrates. The work is principally concerned with speculative discussions—e.g. the sense in which charity is designated the *form* of the other virtues, the influx of charity required to make good works meritorious, etc. However, it discusses also some practical points, such as the obligation of fraternal correction; and it contains some excellent patristic hermeneutics, especially with reference to the writings of St. Augustine.

A happy combination of dogmatic and ascetic theology is found in the admirable treatise on the place of the prayer of petition in the work of the Redemption—*Das Bittgebet im Werke der Erlösung* (Schöning, Paderborn)—by the Rev. J. Jansen, C.SS.R. The author states as his fundamental principle that in the present economy of fallen nature a special role has been assigned to the prayer of petition because it is so expressive an acknowledgment of man's utter dependence on the divine assistance and thus is the direct antithesis of the self-sufficiency that motivated the sin of our first parents. To prove that prayer is so basic a factor in the work of the Redemption, Father Jansen collates numerous passages from the Messianic prophecies and from the New Testament having

reference to the teaching and to the practice of prayer by our Divine Redeemer.

It is a commonly accepted theological view that no adult can be justified until he has first made an act of supernatural faith. This view opens the way to the very great difficulty, how God has provided for the salvation of those who have, through no fault of their own, never heard the essential truths of the Christian religion. In the *Ephemerides Theologicae Lovanienses,* 1930, I, the Rev. J. Neveut, writing on this subject asserts that the necessity of the *act* of faith is not so certain, and that the authorities sometimes cited for this view—e.g. the Vatican Council—were really speaking of the necessity of the *habit* of faith, joined with charity and sanctifying grace. St. Thomas in speaking of the necessity of an act of faith, says Fr. Neveut, was referring rather to necessity of *precept;* and as such an act in the case of one who never heard of the faith would be impossible, the lack of an act of supernatural faith would not impede his salvation. Fr. Neveut seems to imply therefore, that an adult who has never heard of the essential truths of faith can be justified by the general intention of doing the will of the Creator, naturally known. Such an opinion, we believe, very few modern theologians will accept.

The Rev. F. Schemb, O.S.A., in *De Sacramentis I* (Marietti, Turin) has given us the first three treatises on his subject—namely, on the Sacraments in general, Baptism and Confirmation. He does not aim at originality, nor does he make many references to the views of the more recent theologians. He favors the theory of *intentional* causality; and uses the Tridentine "salva eorum substantia" as an argument against the opinion that Christ determined the essential elements of certain sacraments generically only.

In the *Irish Ecclesiastical Record* for February, 1930, the Rev. H. D. Rigby, O.S.B., presents a general review of the various theological controversies concerning the institution of the sacraments. Father Rigby favors the opinion that the matter and form of some of these sacred symbols were determined by our Lord generically only. For, as he well argues, since the significance proper to each sacrament is really its formal element, Christ can be truly said to have instituted all

the sacraments if He determined the special significance and grace of each, even if He left to the Church the right to choose the material elements of the sacramental rite.

A schematic treatise on the Holy Eucharist—*Prima Lineamenta Tractatus Dogmatici de SS. Eucharistia* (Beauchesne, Paris)—has come from the pen of the Rev. A. d'Alès, S.J. The author adopts in general the view of Father De la Taille concerning the essence of the Mass; but he does not state clearly whether or not he holds with the latter that the Last Supper and the Cross were *numerically* one sacrifice.

In his treatise *De Natura Transsubstantiationis juxta S. Thomam et Scotum* (Collegio Angelico, Rome), the Rev. V. Cachia, O.P., expounds the two principal views concerning the nature of the Eucharistic conversion—that of the Thomists, which by insisting on the intrinsic connexion between the cessation of the bread and the presence of Christ's Body, preserves the idea of *change,* and that of the Scotists, which concedes only an extrinsic connexion and accordingly presents transsubstantiation rather as a twofold process, the *annihilation* of the bread and the *adduction* of our Lord's Body.

A rather unusual idea relative to the institution of the Holy Eucharist is expounded and defended by the Rev. J. Hanssens, S.J., in the *Ephemerides Liturgicae,* 1929, III. He is of the opinion that our Saviour consecrated the Bread into His Body *before* the Supper and the wine into His Blood *after* the Supper. To the obvious difficulty, how the unity of the Eucharistic sacrifice could be preserved under such circumstances, Father Hanssens replies that the Supper was essentially annexed to the Eucharistic rite and hence sufficiently joined the two consecrations. A similar mode of celebrating the Holy Eucharist, he believes, took place in connexion with the early Christian *agape.*

*La Confession chez les Nestoriens,* an article by the Rev. A. Vosté, O.P., in *Angelicum,* 1930, I, gives some data concerning the penitential discipline in the Nestorian Church, based on Syro-Chaldaic documents recently acquired by the Vatican Library. The canons of the penitential code manifest a rigor that reminds one of the discipline of the early Church, but Father Vosté tells us that the practice of sacramental confession has fallen into desuetude among the Nestorians except

where the influence of the Catholic Church has been in some measure effective.

The Rev. David Barry, writing in the *Irish Ecclesiastical Record* for November, 1929, traces the history of the doctrine that the Pope can dissolve a sacramental but non-consummated marriage. Modern theologians and canonists who unanimously agree to this doctrine are often unaware that it was only after centuries of controversy that it reached its present decree of certainty.

The sense in which the risen body will be the *same* as that which one possesses in the present life has been a subject of controversy since the days of the scholastics. In *Les Fins Derniers* (Bloud and Gay, Paris) by the Rev. A. Michel, the opinion is defended that this doctrine is safeguarded even though it be held that not a single atom of the matter united to the soul at the resurrection has been possessed by the person during his lifetime, since sufficient identity is obtained by the fact that the soul will communicate to this matter the physical properties that distinguished the individual during his mortal existence.

The opposite view is championed by the Rev. F. Segarra, S.J., in his extensive work *De Identitate Corporis Mortalis et Corporis Resurgentis* (Razon y Fe, Madrid). The author admits that philosophically speaking the above hypothesis could be designated as the resurrection of the *same* body, but in view of the well-nigh unanimous tradition of the Church which attributes *numerical* identity of the matter composing the risen body with that possessed by the individual during life, such a theory is untenable.

In treating the eternity of hell, Dr. Michel suggests that the best method of expounding this difficult doctrine is to emphasize that the punishment of the sinner is eternal, not so much because God wills to inflict on him unending punishment, as because the sinner has irrevocably hardened his heart, and hence will not turn to God with repentance.

The observance of the fifteenth centenary of the death of St. Augustine (d. 430) is stimulating an interest in the writings of this great Doctor. It is sometimes contended that St. Augus-

tine regarded it as morally evil to motivate one's conduct by the fear of divine punishment. In the *Gregorianum,* 1929, IV, the Rev. J. Tixedor, S.J., disproves this assertion and shows that the teaching of the Bishop of Hippo was substantially identical with the doctrine on this point later defined by the Council of Trent. The claim of many non-Catholic writers that St. Augustine denied the Real Presence is ably refuted by the Rev. David Barry in the *Irish Ecclesiastical Record* for September, 1929. Father Barry first cites passages from the Saint's writings that clearly express belief in the Real Presence, and then interprets the passages that are adduced for the opposite view. The article contains some very useful principles of interpretation for the patristic writings on the Holy Eucharist, e.g., when the Fathers designate this sacrament as a *symbol,* they mean, not that Christ is only symbolically present, but that the species are a sign of His presence, or that His Body is a sign of the immolation of Calvary.

*Der Jansenismus in Deutschen Landen* by the Rev. Dr. W. Deinhart (Pustet, Munich) gives the history of the Jansenistic controversies in German-speaking countries. The narrative describes in detail the powerful opposition that was encountered by the defenders of orthodoxy from the civil governments and especially from the Emperor Joseph II of Austria.

One phase of the complicated history of indulgences is treated by the Rev. F. Remy of Louvain in his comprehensive work *Les Grandes Indulgences Pontificales aux Pays-Bas á la Fin du Moyen Age* (Uystpruyst, Louvain). The author shows that although indulgences during the middle ages were often the occasion of political or pecuniary aggrandizement, they were also an effective means of spiritual good.

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# Criticisms and Notes

**THE UNSEEN WORLD. By His Eminence Cardinal Lepicier, O.S.M. Benziger Brothers: New York. 1929. Pp. 331.**

In his preface the author states that the main purpose of his work is "to find out what the nature of spiritism is in relation to physical laws and to the faculties of the human soul, in order to determine who are the real authors of those extraordinary manifestations to which occult practices give rise and whether such practices are lawful or not."

Before stating any conclusions concerning spiritistic phenomena, hypnotism, telepathy and the like, the author at great length lays down certain fixed truths of Catholic philosophy and theology concerning the nature of the angelic intelligence and the human soul. With strict adherence to the principles of the Angelic Doctor, and with the gift of clarity in writing, the author presents as interesting a presentation of the angelic and human mind as has ever been put into English. Some of his conclusions concerning the disembodied soul, which later serve as the basis for his treatment of the morality of spiritism, are as follows: The knowledge of the soul after death will be wider than it is in this life, yet it will lack that distinctness and precision which is the perfection of all knowledge. Besides itself and God the disembodied soul will have the recollection of things known during the present life, though the manner in which it is recollected is different from what it was during life. Furthermore, it will have a knowledge of those objects to which it is, in its new state, in some way determined, that is, by some affection or by some natural relationship. Finally, it will have a natural knowledge of those souls with whom it had an interest during life. Thus a disembodied soul may know the state and condition of the souls of those who, in life, were its relatives and friends and from whom it received some impulse, either toward good or evil.

Can spiritistic phenomena be attributed to departed souls? More particularly, can separated souls communicate their thoughts to us? Cardinal Lepicier answers in the negative: "For our mind or intellect in the present state of union of soul and body, can be reached by a mere creature, whether corporeal or spiritual, only through the medium of the imagination, inasmuch as we are naturally led by these sensible images into the knowledge of truth. To know things in this life without the help of these images is above the condition of our nature. Now the soul separated from the body has no power whatever over the phantasms of our imagination because matter is

not subject to its sway as regards local motion; and therefore a disembodied soul cannot by itself illuminate or instruct us in any way."

The inverse of this question is whether we can mentally manifest our thoughts to departed souls. The answer again is in the negative, for our thoughts in the present life, although of spiritual nature in themselves, are always accompanied by a corresponding modification of the brain. But separated souls have not the power to read such interior thoughts, although angels have.

It follows, therefore, that spiritistic phenomena cannot be attributed to the action of separated souls. Mysterious noises, the moving of chairs and pictures, the opening of doors and windows, and many other well attested phenomena of spiritism cannot be the work of separated souls, because such effects are beyond their natural power, although they may be produced by angelic powers which have power of local motion over bodies.

If spiritistic phenomena, however, cannot be accounted for by disembodied souls because they are unable to produce such effects, nor by magnetic fluid, which is inadequate to such an effect, nor by God's immediate agency, who cannot act as a mere tool in the hands of creatures, they must be accounted for by some other agency outside, which is both able and willing to produce such phenomena, and here the author appeals to fallen spirits. Exception, of course, is made for fraud, deceit and deception. In all ages, the author says, fallen angels have sought to enter into communication with mankind in order to draw men to perdition. Later on in his work the Cardinal attributes much of telepathic and telesthetic phenomena to the same causes, viz. "certain spiritual agents of a corrupt nature, who by this means seek to produce confusion and disorder in the individual, in the family, and in society at large, in order the more easily to fish in troubled waters."

Cardinal Lepicier, therefore, does not belong to that group who would seek for the explanation of spiritistic phenomena within the realm of psychology. "As a matter of fact," he writes, "the moment that supreme judge of all truth, Catholic theology, is banished from the field of investigation, no control remains for the natural sciences, neither is it possible for anyone to form a safe judgment upon the finality of physical discoveries."

Whatever one may think of the general diabolical interpretation of spiritistic phenomena, there is no disputing the principles upon which he has based his conclusions. The work deserves to be read, and it should be one of the first works on Spiritism a priest should give to those who are in danger of being led astray by its appeal to the occult.

**THE TRAINING OF THE WILL. By the Rev. Johann Lindworsky, S.J., The Bruce Publishing Co., Milwaukee, Wis. 1929. Pp. 219.**

Since the fast disappearing break of the sixteenth century which rent so ruthlessly the seamless garment of philosophical thought, no problem has suffered more than that of the human will. In our educational investigations so proudly boasted of and in our psychological literature this important element in character development has been inadequately treated, when treated at all. With these facts in mind we can rightly regard this treatise on the training of the will by Father Lindworsky of the University of Cologne as a timely and significant book.

In the first part of his work the author presents the psychological principles involved in the act of the will. With a clarity and a directness which are indeed commendatory, the scholastic concept of the will is carefully analyzed, fully explained and so presented that "every unprejudiced person is convinced with good reason that there is a distinct experience of volition—in the intentional, thoughtful actions which we perform day after day". In these 84 pages devoted to the psychology of the will, Father Lindworsky, S.J., is seen at his best. Here our educators will find both inspiration and guidance. Everyone interested in the cultural development of the men and women of to-morrow should read and ponder frequently pages 80 to 94 of this admirable treatise.

In the next 34 pages, in which unfortunately a note of destructive or negative criticism is sounded too prominently, the author presents his views on the pedagogy of the will. Our teachers will find pages 136 to 140 of this section of no little value in their hourly task of aiding their pupils in this important phase of educational procedure. Here they will secure many practical suggestions which will assist them in making values objectively real, subjectively experienced by their students.

The remainder of the volume presents a series of suggestions and aids to be employed by the teacher in her work of helping to form in each of her pupils such motives as will assure a progressive training of the will. After a discussion, succinct and critical in a positive sense, of the formal qualities of evaluation, choice and action found in every will-act, the author takes up a study of the cultivation of the chief virtues of Christian character, together with their opposites, under the caption of the material training of the will. With sympathetic broadmindedness toward and extensive knowledge of the teacher's rôle in this important phase of education these

sections of the work show their author conversant with the needs of present-day educational demands.

Every teacher, priest and director of the little ones of Christ should con over and make his own the salient facts and principles of this worth-while book.

**ENCHIRIDION ASCETICUM. Loci SS. Patrum et Scriptorum Ecclesiasticorum ad Ascesim spectantes quos collegerunt M. J. Rouët de Journel, S.J. et J. Dutilleul, S.J., adjuvantibus aliquibus aliis Patribus Societatis Jesu. B. Herder Book Co., St. Louis and Freiburg im Breisgau. 1930. Pp. xxv—666.**

Father Rouët de Journel did a service of great value in the compilation of his *Enchiridion Patristicum*. This new work in collaboration with Father Dutilleul increases our debt of gratitude to this hard-working and scholarly Jesuit. Like the *Enchiridion Patristicum*, it consists of a series of excerpts from the ancient Fathers arranged in chronological order. The original text is given, whether Greek or Latin; but the Greek is accompanied by the Latin translation as in Migne's Patrology. As its name indicates, the work selects the passages that have to do primarily with the spiritual life. The selections from the great spiritual guides are in general sufficiently extensive to give the reader a good idea of their spiritual doctrine. In perusing this work one cannot but be impressed by the fact that we see here the development of the spiritual teaching of Christ in the first seven centuries of the Christian era. And the question naturally arises, where now do we find the continuation of that spiritual teaching which was the primary function of the preaching of Christ? And this answer is more evident even than in the field of dogma: the ascetic life of the seven centuries after Christ is continued at the present time throughout the entire world by the Catholic Church alone. Sporadic attempts here and there to revive the asceticism of the first centuries have been known; but nowhere except in the Catholic Church do we find the doctrine preached *semper et ubique* that unfolds itself before our mind in the *Enchiridion Asceticum*.

The work is one of great value from various points of view. It has an analytic index that was necessarily developed from the text itself and shows us what problems exercised the minds of the ancient ascetics. Some idea of their importance to these writers may be gained from the frequency of citations to these problems in the index. This index will have a very practical value for anyone desiring to orientate himself in the patristic teaching on a problem of the spirit-

ual life that he is preparing to treat in a conference. The analytic index is supplemented by an alphabetical one of authors and subjects treated.

St. Benedict's rule might well have been given a place in an *Enchiridion Asceticum*. It is merely mentioned and the reader is referred to three minor passages in the *Enchiridion fontium Historiae ecclesiasticae* of Father C. Kirch, S.J. One would have expected an extensive selection from the seventh chapter on Humility in the rule of the saint who has been termed the *Doctor humilitatis*, whose spiritual doctrine was the source of monastic development until the thirteenth century, and whose work directly or indirectly has profoundly influenced the rules of most religious communities founded since his day.

A new edition might profitably give short biographical accounts of the authors cited, with references to the original sources for this biographical material.

A new edition should change the caption: *Obedientia, maxima virtutum* (p. 646), first because it implies a concept not in harmony with Catholic teaching, since charity, not obedience, is the greatest of the virtues; secondly, because none of the passages in the text teaches this doctrine. Diadochus Photacensis does indeed speak of it as the first in a class of virtues which are termed introductory; but he seems in the very passage quoted to subordinate these virtues to charity, to which they serve as an introduction.

It is also to be hoped that Catholic colleges and universities will make more use of patristic texts in the teaching of Latin and Greek. Educated Catholic laymen, and particularly students who go on for the priesthood, should learn the classics, and it would be more valuable for them to familiarize themselves with the thought and literary style of the Fathers than with the writings of pagan authors.

**THE CATHOLIC CHURCH AND ART. By Ralph Adams Cram. The Macmillan Co., New York, 1930. In the Calvert Series, Hilaire Belloc, General Editor. Pp. 121.**

Mr. Cram and the learned editor of this series who wrote the Introduction to this volume, are decidedly pessimistic about the present condition and the future of art. Discontent is, however, the source of progress and it may happen that the perusal of these pages may cause some prophet to rise who will lead the people to better things. The jeremiad is always useful. It makes people uncomfortable, though it does not always convert them. Mr. Cram discharges admirably the difficult task he set himself of tracing

artistic achievement to its ultimate source, and has added some brilliant chapters to his many striking pleas for the revival of the Catholic spirit in art. Under his hands the history of mankind falls into well defined blocks, luminous or dark according as they are rich or poor in artistic productiveness. Severe as his criticism of the present is, it is, nevertheless, constructive and stimulating. Even the medieval period which Mr. Cram holds in such high esteem, and which, for many people, spells Garden of Eden Redivivus, was not without its prophets of woe. It may be open to doubt, however, when all due allowance has been made for the shortcomings of popular government and the imperfections of our mechanical civilization, whether the lack of true artistic accomplishment is to be traced to democracy, and whether Mr. Cram is quite accurate when he says: "I mean that theory and practice we call democracy, which implies the abandonment of any clear distinction between standards of value, of choice, of selection, with the better as object rather than the less good, and in effect nourishes quantitative in place of qualitative standards. It is an experiment that has never been tried before, and there is an increasing suspicion that its results, to date, are not convincing, or even encouraging." Perhaps the conviction that if the faults of democracy are to be cured the remedy is to be found in democracy, may apply with equal force to the world of art. In any case the progress and peace of the future lie with the people not with privileged classes or rulers.

The witchery of Mr. Cram's style makes everything he writes a delight. He has made a unique place for himself as a critic and historian of art. His unquestionable eminence in that field, however, does not necessarily imply that he is to be taken seriously when he expounds a Philosophy of History. In his aversion to modernism in art he is not to be classed as an iconoclast like John Calvin, who tried to save men from the contamination of medieval art by wholesale and wanton destruction. Mr. Cram can never be considered guilty of such an error of judgment. His criticism is a castigation not a conflagration.

**MORAL THEOLOGY. A Complete Course Based on St. Thomas Aquinas and the Best Modern Authorities. By John A. McHugh, O.P., and Charles J. Callan, O.P. Vol. 1. New York City, Joseph F. Wagner, Inc., London: B. Herder. Pp. 691.**

This is the first volume of a work which aims to "give a complete and comprehensive treatise on Catholic moral theology". It will be based throughout on the principles and methods of St.

Thomas Aquinas supplemented by the best modern authorities. The authors endeavor to minimize the amount of space devoted to controversies, authors and quotations, and to stress the definitions and rules that underlie moral judgments and conclusions. They point out that moral theology does not and should not deal primarily and exclusively with vice and sin, but has for its chief object man's moral duties and the means of living the life of grace and virtue. Hence it should enable the individual to form his own habits and character. The present work is not intended to replace the Latin text books in the seminaries but to supplement them.

The volume in hand is divided into two main parts: General Moral Theology and Special Moral Theology. Under the first head are treated The Last End of Man, Human Acts, Good and Bad Habits, Law and Conscience. Special Moral Theology deals with the Duties of All Classes of Men. This rubric suggests the treatise on "Particular States" in the Latin manual, but in this volume it comprises the theological virtues and the sins against them, the Gift of Wisdom, and the Sins against Joy, Peace and Beneficence. Whether the remainder of the field of moral theology will be covered in one additional volume or will require more than one, we are not informed by the authors.

As might be expected of a manual written in the United States, considerable attention is given to American conditions in the discussion of certain questions; for example, there is rather extensive treatment of the obligations of civil law and the theory of purely penal laws. Not all the conclusions will obtain unanimous acceptance. For example, the statement that in cases of "doubt whether law obliges under sin or not, the subject does not sin directly by non-observance". What about the principle that in such a case there is a presumption in favor of the moral validity of the law? The statement "the opinion is very prevalent among lawyers that purely positive law in the United States is not intended to oblige under sin," is questionable for more reasons than one. First, as regards the "prevalence" of the opinion, and second, as regards its value as an indication of moral obligation. On the other hand, the practical conclusions of the authors concerning the merits and use of the different systems for solving practical doubt are reasonable and persuasive. Throughout the volume the language, exposition and reasoning are simple and clear. The book makes easy reading and it is provided with a good index.

**THE VIRGIN BIRTH OF CHRIST. By J. Gresham Machen, D.D., Litt. D., Professor of New Testament, Westminster Theological Seminary, Philadelphia. Harper & Brothers, New York and London. 1930. Pp. 415.**

There is something reverent and attractive in this presentation of the Divine Fatherhood of Jesus Christ. The author, an Anglican theologian, on the one hand sums up the historic arguments in proof of the doctrine, and on the other critically examines the modernistic and rationalistic objections against the traditional faith. The Catholic dogma that Christ was conceived by the Holy Ghost and born of the Virgin Mary rests upon an unbiased interpretation of the teaching of the first and the third Gospel. Matthew the Hebrew, and Luke the Greek, are witnesses of a positive historical order on behalf of Jew and Gentile. They transmitted the faith of their contemporaries to the earliest followers of the Messiah. Nevertheless the Catholic apologist who defends the virgin birth of Christ is not free to ignore the existing traditions tracing from Jewish and pagan sources that question or deny the validity of the arguments drawn from evangelical and early patristic sources. Our author helps us with a commendably objective method to trace the historical derivations which deny the fact of the virgin birth or cast doubt upon it. Thus we arrive at a sound conclusion touching the essential truth of Christ's Divinity. The writer leaves no testimony for or against his thesis out of sight.

While one cannot but commend the practical value of Dr. Machen's work in this direction, he irritates one's sense of fairness by occasional protests against the ancient Church of Rome to which the maintenance of the doctrine of the virgin birth of Christ is chiefly due. Is it necessary or fair for the author to go out of his way, as if guarding himself against the suspicion that he is "Romanizing", to say that "we are, indeed, as far as is possible from accepting the Roman Catholic picture of the Queen of Heaven" (p. 134)? Is this conception of our Lord's Blessed Mother a Mariolatrous excess unworthy of the true follower of Christ? Is the love of St. Augustine or St. Bernard of Clairvaux astray in chanting the praises of the Mother of the King of Heaven because she shares the title of her Son by adoption?

A similar bias on the part of the author, as though he were under a haunting dread of being associated with Roman tradition, shows through the treatment of St. Jerome and his Hebrew leanings which, though sometimes obscure, are by no means inexplicable in the light of the saint's apostolic labors. But the most jarring deviation from

orthodox Catholic tradition appears in the author's belief that the Mother of Christ had other sons by Joseph, and that the proof is to be found in the evangelists' statements of "first born" and "brethren of Christ" (pp. 144 ff.). Catholic instinct revolts at the idea of a double marriage, and this instinct is not mere feeling or prejudice, but is borne out by as solidly strong and logical arguments from Sacred Scripture and tradition as any of the proofs brought for the virgin birth. St. Matthew, supported by St. Mark, tells us the names of the brothers: "Is not His Mother called Mary, and His brothers James and John, and Simon and Jude—all here among us?" Comparing the pertinent texts regarding these "brothers", and mindful at the same time of the Hebrew use of the word "brother", the conclusion is plainly that the father of James was not Joseph, the Spouse of Our Lady, but Alphaeus (Cleophas), and that his mother was Mary the sister of the Immaculate Virgin. Hence the brothers Jude and Simon were cousins-german of Jesus. That conclusion is supported by St. Jerome, St. Augustine and other patristic writers. It is accepted by unbiased non-Catholic scholars of our own day as of equal historical weight with that which supports the virgin birth, which the author ably defends.

**LIBICA. A Liturgical, Biblical, Catechetical Summary of the Catholic Religion. By the Rev. Henry Borgmann, C.SS.R. John Murphy Co., Baltimore. 1930. Pp. xii—221.**

Biblical students who seek to use the sacred text for the exposition and defence of the Catholic religion may recall a series of catechetical instructions published some years ago under the singular title of *Libica*. The present volume is an extension of those essays, so as to form a complete handbook of Christian doctrine. It differs from the traditional manuals in vogue in our catechism schools in that it presents the articles of faith and of religious practice in coordination with the successive liturgical feasts or seasons of the ecclesiastical year, instead of following the didactic method of dealing with topics in the order of the Creed, the Commandments, the Precepts of the Church, and the Seven Sacraments. By this new system, which is in reality a return to the ancient form of Catholic teaching, the harmony of catechetical doctrine with the liturgical feasts is emphasized by indicating the union of liturgy, Bible and Christian doctrine. Thus the faithful who attend our services are reminded of the why and wherefore of the faith professed at baptism and maintained in practical worship.

Father Borgmann groups his matter under four chief seasons, beginning with the autumn quarter leading up to Advent. The first of these contains a general Introduction indicating the fundamental faith and observances of the Christian Church. Next we are led to the period of Adoration, closing with the Epiphany. Then follow the chapters dealing with sin, penance and satisfaction, comprising the period from Septuagesima to Easter. The conclusion covers the period of sanctification, namely Easter and Whitsuntide, and ends the liturgical year with the exposition of Prayer and Thanksgiving. Preachers as well as instructors in catechism classes will readily find in this method a distinct help in drawing practical lessons from religious worship.

Appendix and Glossary add value to the volume for the student of Church history.

**THE LIVES OF THE SAINTS. By Alban Butler. A new edition, corrected, amplified and edited by Herbert Thurston, S.J. Vol. II: February. P. J. Kenedy & Sons, New York. 1930. Pp. xiv—394.**

Father Thurston's marvellous activity continues the critical researches which combine the practical issue of furthering historical information with the motives for fresh attachment to Catholic faith and worship. Butler's *Lives of the Saints* has been a genuine source of piety for almost two hundred years, even though it had given itself in large measure to the preservation of edifying traditions, some of which raised a question in the modern critical mind as to whether they could stand the test of historical investigation. This new edition of the work set itself to prune away some of these pious legends, as well as add authentic data to the biographies.

It is five years since the first volume, covering the hagiography for January, was issued. The interval has served to further the completion of the entire work, so as to permit the earlier publication of the succeeding volumes. This has been effected largely through the efficient assistance of Miss Norah Leeson, a capable scholar who entered upon her labors with a quick sympathy to which Father Thurston gives high credit. The volume for February shows abundant evidence of not only elimination and correction of much legendary matter, but of valuable additions. These bring the record up to date, while securing correctness of details. Thus we find a full account of the story of that youthful Passionist Saint who died in 1862, was beatified in 1908, and canonized in 1920. Among the Blessed we have Claude de la Colombière, beatified in 1929; Natalis Pinot beatified in 1921; the martyrs of the Far East,

such as Blessed Theophane Venard, and a number of other heroes raised to the altar within the last few years. When the promise of the early appearance of the remaining volumes is fulfilled we shall have one of the most valuable historical reference works, testifying to the holiness of the one Catholic Church, a collection whose usefulness is not matched by any other publication of similar scope.

**TRUTHS TO LIVE BY. By J. Elliot Ross. Henry Holt and Co., New York. 1930. Pp. 246.**

The introduction to this book was written by Glenn Frank, President of the University of Wisconsin. Dr. Frank sees the present generation in a dilemma between the Scylla of Fundamentalism and the Charybdis of Modernism. He hungers for an energizing faith that will satisfy the soul of the saint without disgusting the intellect of the scholar. Without professing complete agreement with Father Ross, he finds that this book discusses this spiritual dilemma with clarity and candor, and is concerned with the intrinsic rather than the incidental aspects of religion. Certainly the fact that the introduction was written by a Protestant will gain an entrance for the work in quarters into which otherwise it would never reach.

In the exposition of the reasonableness of faith, of the existence of God, of free will and the destiny of man, the general impression given is that the believer is better off. The non-believer has an unprofitable creed; a greater strain is placed upon his credulity; he is left with more mysteries upon his hands, given an empty life and a hopeless eternity. The atheist, for example, has to face suffering and death as facts which he cannot escape; he knows them, and he suffers because he knows without understanding. On the other hand, enrichment of living is among the fruits of faith. Father Ross makes much of the practical advantages of faith, even during this life; so much so that he quotes an earthly reward—possession of the land—as a promise of Christ. This is pushing the beatitudes out of the realm in which they belong; for just as no one would maintain that the poor in spirit are promised an earthly kingdom, so it is hardly to be held that the land of Chanaan is the reward of the meek. But the count against atheism is made very strong; the case against mechanistic evolution is convincing.

In presenting the argument from design for the existence of God, we are introduced to a wealth of new illustrations. Instead of the watch made famous by William Paley we have a Ford car, a radio set and an Edison phonograph; the infinite series of dependent causes is overthrown by the story of the house that Jack built.

Father Ross is fond of a scientific fringe around his metaphysics; he turns the theory of relativity to account, and puts in his index combinations such as "Supernatural and Science", "Broadcasting and Revelation", "Chrysalis and Immortality", "Telepathy and Prayer", etc. The belief that intense concentration of one person on another will apparently produce some impulse in the other is used to raise the question: May not God's response to prayer be some such action on the individual praying, or on the individual prayed for? Father Ross would also admit that sometimes it is too late to pray, or useless to pray. If my friend is to take a train, and some hours after he must have taken it or missed it, I begin to pray that he be on it, I am either praying for a miracle or saying a useless prayer. Could it not be possible that God, knowing that my prayer was to be offered, would bring it about that my friend should not miss his train? And if my prayer had not been among the things which God certainly knew, I would have been doomed to disappointment in awaiting my friend's arrival. In such a case, my prayer would have been answered, and it would not have been necessary for my friend to be miraculously transported like the prophet Habacuc. My prayer would not have been useless, but would have had a great deal to do with my friend's prompt arrival. No doubt Father Ross is aware of the agitation among students at secular universities on the subject of prayer, and he has attempted an answer of a kind that would appeal to undergraduates seeking refuge from the incredulous.

This book will be a useful antidote to the efforts now making in various places to put atheism on a respectable university basis. The many unusual turns of thought given the discussion of fundamental problems and the keenness with which the most recent theories and discoveries are made to serve the general argument produce a freshness rarely found in the treatment of the unchanging ultimates. The doubting sophomore will draw from it precisely the intellectual tonic that he needs.

**GOD THE REDEEMER. By Charles G. Herzog, S.J. Benziger Brothers: New York. Pp. 217.**

The present volume constitutes the third of the Truth of Christianity Series, all of which are destined to serve as text books for colleges and universities. The general purpose of this whole series is excellent, namely, to break up the bread of Theology for advanced lay students, and to acquaint them with the proofs of our Faith from Sacred Scripture and Tradition.

Father Herzog's volume embraces a presentation of the Person and Nature of Christ, His offices as Redeemer of Mankind, Devotion to

Mary and the Saints, Veneration of the Relics and Images, Grace, Justification and Concupiscence. These truths are presented with clarity and with the aid of examples and illustrations which should serve to give the student an insight into a world already too unfamiliar to many of them, namely, the theological one. There is no reason why the modern mind should not say: "Theology says", just as well as "Science says".

The author is free, of course, to hold either of two possible positions on the question of Grace and Freedom of the Will, but it is hardly just or honest, when accepting one of these theories, to speak of the other as "commonly rejected, for it appears to be at variance with Tradition and the teaching of the Councils." The same might be said about the theory he presents, but it would be equally untrue.

At the end of each chapter there appear test questions on the subject matter of the chapter. On the whole this book reveals a genuine effort on the part of the author to do something more than translate a Latin text. The lay mind is in view throughout, and for this reason Father Herzog's is the best of the series that has yet appeared.

**DE VIRTUTE CHARITATIS Quaestiones Selectae. Cardinalis J. E. van Roey, Archiepiscopus Mechliniensis. Mechliniae: H. Dessain. 1929.**

In the preface to this volume the distinguished Cardinal Archbishop of Malines says that the subjects concerning charity which he has selected for treatment are either the main questions in that field or those which, in his opinion, have been overlooked or incompletely discussed by modern authors. He deals with five topics: Charity, the most outstanding of the virtues; Charity, the form of the virtues; Charity, the root of merit; The Formal Object of Fraternal Charity; and the Order of Charity. Under each of these heads he presents the teaching of Scripture, of the Fathers and of the theologians, and his own discussion and conclusions. Lack of space prevents anything like an adequate description of even the most interesting parts of the volume. Among these is the article on the principles of moral goodness, in which he defends the proposition that the two main opinions held by Catholic authors concerning the norm of morality are not fundamentally distinct the one from the other. Conformity of actions with rational nature adequately considered comes to the same thing, he maintains, as conduciveness of actions to the ultimate end. His discussion of the

essential difference between the natural and the supernatural is brief but altogether clear and satisfactory. The formal object of fraternal charity is discussed in a new and very interesting manner.

**OLD ST. MARY'S NEW ASSISTANT. By the Rev. Joseph Young. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. 244.**

Following apparently in the wake of the late Canon Sheehan's *My New Curate*, Father Young sketches for us the first experiences of a newly ordained priest in an American parish. Clerical associations and friendships with neighboring priests lead, through pleasant conversations, to the portrayal of pastoral conditions, and the activities and motives common in parish life of a midland city. The scenes recall the parental pride and joy of the home which has trained the young curate, Father Martin, and relate his experiences in a field which affords opportunities to apply the teachings of the seminary in the practice of the confessional, the sick-room, the school, and the quasi-missionary ministry. To preach the faith to Catholics, to regain souls that for a time have lost the practice of religion, to provoke and foster vocations to the priestly and missionary life, are subjects that find their treatment in a natural style of narrative. Readers of a future generation may find some difficulty in understanding the conventional terms of the "flivver" and "buzzer" slang, but the modern reader will doubtless enjoy a fashion which gives proper coloring to the career of the "new assistant".

**THE IRISH BATTALION IN THE PAPAL ARMY OF 1860. By G. F. H. Berkeley. The Talbot Press, Dublin. 1929.**

Mr. Berkeley, a fair-minded Irish Protestant historian, has written a solid, detached and documented account of the campaign of 1860 in which the army of Pius IX fought in vain to prevent the conquest of Papal territory by the Piedmontese "Deliverers". He has based his book upon archival material, printed works and memories of some of the veterans who have outlived wars and all the Irish troubles. Naturally the author agrees with non-Catholic historians: "In fact . . . there seems no doubt that the Papal Government stood condemned as an anachronism, and that—quite apart from the necessity of forming a United Italy — it had long been doing more harm to the cause of religion than good." Hence his defense of the Papal Government against the slanders of the Piedmontese and his elaborate description of the various racial units

which made up the army of 18,000, is all the more interesting. This force, of which a third were faint-hearted Italian peasants, was neither a religious body of crusaders, as some Catholic writers would maintain, nor yet a band of mercenary ne'er-do-wells under Cardinal De Mérode, a veteran of the French Foreign Legion in Algeria.

Naturally the bulk of the volume is concerned with the Irish battalion of about 1040 men. When Pius IX found that European guarantees could not be depended upon, he called for Catholic enlistments. Count Charles McDonnell of Vienna appeared in A. M. Sullivan's Dublin office of *The Nation* (May 1860), and as a result mass meetings were held in the various countries. Enthusiasm was greater than enlistments, especially when the British government enforced the foreign enlistment Acts in answer to Protestant and pro-Sardinian agitation. Incidentally in America the hierarchy frowned on similar enlistments, as the bishops realized that the American government must protect its neutrality. But in Ireland, foreign enlistment of the "wild geese" had always been connived at as a means of ridding the land of adventurous and rebellious spirits. At any rate, independent groups of Irish sailed from Irish and English ports and found their way to the Papal States.

They were of all sorts; veterans of the British army, members of the royal constabulary, clerks, students and peasants with Kerry and Tipperary men in relatively large proportions. In all there were four companies at Spoleto, and four at Ancona, all under an Irish gentleman and later member of Parliament, Major O'Reilly. Poorly disciplined, wretchedly equipped and paid three cents a day, the Irish were rather disillusioned, and some of the younger element were in difficulties with the Italians whom they came to defend. Yet the little force fought well under French leaders, and some of the men gained decorations and later won enviable positions in the Austrian and other services. Of the men there is naturally no record. But of the leaders, a number commanded Northern forces during our Civil War; General John Coppinger; Colonels Daniel Keiley, Myles Keough, who was killed in Custer's last fight, Mulhall and Gleeson; Captains Martin Lutter, William Stafford and Joseph Walsh. Time and training would have made the battalion a worthy successor of the eighteenth-century Irish brigades in Austria, France, Spain and Naples.

Mr. Berkeley's book will prove no disappointment to students of Irish history or of Italian Unification, and it should be on the Irish shelves of any large library. Incidentally, in format it is a credit to the Talbot Press.

# Literary Chat

An interesting exposition of many duties of a pastor comes to us in a volume of 352 pages averaging only 200 words to the page. (*De Magisterio Pastorali.* Pars Altera: De sacris concionibus et catechesi; cura iuventutis; actione catholica et sociali, deque administratione temporali paroeciae. Officina Libreria Marietti, Romae—Taurini, 1929.)

The four chapters in this little volume deal respectively with: Preaching and Catechetical Instruction, The Care of Youth, Catholic Action, and The Temporal Administration of the Parish. The book is small only in length and width. Probably the most interesting chapter is that which deals with Catholic Action. It deals with associations, congresses and elections, and with Catholic Social Action strictly so called. In the latter subdivision the author treats, among other things, of employers, employees, strikes, emigration and immigration, and Catholic feminism—all in relation to the functions and duties of the pastor. The discussions of Labor and Capital are based upon the Encyclical of Pope Leo XIII on the Condition of Labor and the *Motu Proprio* of Pius XI on Popular Catholic Action.

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In a pamphlet of ninety-six pages, *From the Rose-Garden of Our Lady,* the Rev. Matthew Keubel, C.P., makes available to readers of English the original which appeared in German from the pen of the Rev. William Schaeffler. (*Ars Sacra,* Joseph Mueller, Munich 23.) The little work contains brief meditations on the fifteen mysteries of the rosary. The meditation on each mystery is accompanied by a rotogravure illustration which reproduces an historical painting dealing with it.

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The attention of those who train missionaries, and indeed that of missionaries themselves, may be called to a pamphlet of one hundred and sixty-five pages which sets forth ideals in mission work and many of the problems that are to be met in the field. (*Introduction to Mission Life,* translated from the Italian, by Fr. Francis Middendorf, O.F.M. The Franciscan Press, Wuchang, Hepeh, China.) The original appeared in Italian under the title *Educazione Missionaria,* by Fr. Cyprian Sylvestri, O.F.M. The translation is well done and the text includes not only an appealing spiritual interpretation but as well most practical advice touching many of the details of everyday work in the mission country. One advantage which a thoughtful reader will derive from this work is the understanding of the importance of trifles in manner, behavior and attitude. The little work is an achievement of common sense.

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A happy thought has led an anonymous author to associate the novitiate in a religious community with the experience of our Blessed Lord in forming those privileged souls that were associated with Him and were to continue His work. (*Les Novices de Notre-Seigneur;* Pierre Tequi Libraire-Editeur, 82 Rue Bonaparte, Paris; pp. 214.) There is scarcely a type of temperament to be found in a novitiate which is not represented in some degree among the Apostles. The realization of this should do much to enrich the experience of novices in the process of their spiritual formation.

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In order to stimulate interest in the career of Louis Veuillot, who stands out in French life as an extraordinary journalist, apologist and master of an incisive style, Pierre Fernesolle has published a brief interpretation of his life and work. (*Pour Qu'on Lise,* Louis Veuillot; P. Lethielleux, Rue Cassette, Paris.) He was converted in 1838. Although he lived through stormy times and had difficulties as editor of the *Univers,* he enjoyed the confidence of Pius IX. His life is identified with many years of religious history of France. His works comprise about fifty volumes.

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A translation that will appeal to seminarians and priests is *The Ideal of the Priesthood,* by the Rev. Ferdinand Ehrenborg, S.J., whose rendition into English was made by the Rev. Frank Gerein. The title is mis-

leading. The work is a translation of an autobiography, not a treatise of the sacerdotal life. It treats of the life of John Coassini, of the German-Hungarian College in Rome, and is based largely upon his own notes, which are arranged and amplified by his spiritual director. This is a work that might especially be recommended to seminarians.

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An unpublished report of a meeting of the Chaplains of non-Catholic hospitals, in Montreal, 5 to 8 July, 1929, is at hand. It was held in connexion with the Fifth Annual Convention of the International Catholic Federation of Nurses. A similar meeting of Hospital Chaplains will be held 6 to 8 June, in Milwaukee. The impulse to associate hospital chaplains into a compact organization is in the highest degree praiseworthy. There are few fields in the ministry that present as many new and unexpected situations in the care of souls as are presented by the modern hospital. Conversions, recovery of lost sheep, emergencies, adaptation of rubrics to circumstances are problems that recur daily.

Among the questions taken up at the Montreal meeting, the following appear: the keeping of records of the administration of the Sacraments in a non-sectarian hospital; uniformity of records in view of the transfer of patients from one hospital to another; the method of administering the Sacraments in open wards; avoidance of all semblance of proselytizing; confession of patients whose language is not understood; the faculties of hospital chaplains; coöperation of Catholic nurses; the distribution of Holy Communion to hospital patients.

The report at hand indicates an intention to make the organization of Chaplains permanent. It would perhaps not be advisable to call it an auxiliary to the International Catholic Federation of Nurses.

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*Heart Talks with Jesus* is a delightful series of devotions made up of brief reflections drawn from the writings of recognized spiritual sources, dealing with love for Jesus in the Blessed Sacrament, and offering consolation to the pilgrim in this valley of tears. This third collection is in the form of a monthly calendar, leading the reader to the Holy Child, along the Hidden Life, in company with St. Joseph and Our Blessed Lady. The convert author sends forth her devout message in a style to attract by its tasteful get-up. The booklet can be carried about without inconvenience and at small expense. (Address: Miss Rosalie Marie Levy, Box 158, Station "D", New York City.)

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Following the World War, Professor Hadzsits of the University of Pennsylvania started a series of volumes under the title "Our Debt to Greece and Rome Series". In spite of doubt as to the prospects of the plan, nearly fifty volumes have appeared and have been cordially received. Two of them are at hand. (*Love of Nature among the Greeks and Romans,* Henry Rushton Fairclough; pages 270; *The Greek Fathers,* by James Marshall Campbell; pages 167. Longmans, Green and Co., New York.) Professor Fairclough speaks as follows in his Epilogue: "The abundant evidence which can thus be drawn from various sources—mythology, religion, philosophy, art and literature — proves conclusively that the ancient Greeks and Romans did not differ essentially from modern people and their appreciation of the world of nature."

The volume is most interesting. Practically the whole of Greek and Roman literature is passed in review, but the parallels that are established hardly indicate indebtedness.

Dr. Campbell's work of the Greek Fathers represents a most difficult task. His field was extensive, his problems were subtle, little finished material was at disposal and the editors imposed the limits that their general plan required. Under such difficulties Dr. Campbell depicts admirably in his 167 pages the influence of the Greek Fathers throughout the ages in the West.

The first two chapters suffer from condensation, but the work as a whole wins and holds the interest of the reader. Although the little work before us is a creditable achievement, we may hope that it is promise of a continued research by the author in

the field where his scholarship may assert itself without reserve.

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Harper Brothers publish a volume by Canon Anthony C. Deane which reproduces the Gospel story with reverence, insight and skill. He carries the reader along as his finished art reproduces the records of the Evangelists, and one is stirred to deeper appreciation of the matchless story. (*How to Understand the Gospels*; pp. 212.)

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The Reverend Neil Boyton, S.J., has published a biography of Don Bosco. (*The Blessed Friend of Youth,* Foreword by the Honorable Alfred E. Smith; pp. 218; The Macmillan Co., New York.) The writer of this notice does not believe that any American Catholic boy can read these stirring pages without being profoundly influenced. Don Bosco has a message for these days of aroused interest in the welfare of boys. Father Boyton has interpreted it convincingly. God is brought very near and the supernatural is made very actual, for the spiritual element predominated in Dom Bosco's activities. He understood boys thoroughly and dealt with them always with intelligence and sympathy. All teachers and leaders who deal with boys will find their efforts seconded with happy effect as they encourage the reading of this story.

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Don Bosco prepared an outline of religious instruction in Italian. An English translation has been brought out by the Rev. Charles Francis Shay. (*Fundamentals of Catholic Religion,* taken from *Il Giovane Provveduto* of Blessed Don John Bosco, 107 pages, Trant's Catholic Book Store, Rochester, New York.) The Italian and English texts are carried in parallel columns in the form of question and answer. Don Bosco's purpose was to foster in the hearts of his countrymen in America a true understanding of their duty to Christ's Vicar on earth.

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In a dissertation of seventy-five pages the Rev. P. Vincentius M. Cachia, O.P., of the Collegio Angelico of Rome, offers an analysis of two theories of the mystery of Transubstantiation. (*De Natura Transubstantiationis juxta S. Thomam et Scotum.*) The author attributes to Scotus the doctrine of annihilation of the substance of bread and wine, basing his contention on the Vives text of "Opus Oxoniense". In a comparison of the two systems he reduces the principal differences to three. According to St. Thomas the bread is not reduced to nothingness by the conversion to the Body of our Lord. According to Scotus, it is. According to St. Thomas the Body of Christ remains unchanged and is not the recipient of any action, all the conversive action affecting the bread only. According to Scotus the Body of Christ is affected by a certain "adductio". According to St. Thomas there is an intrinsic connexion between the "desitio" of the bread and the sacramental presence of Christ's Body. Scotus holds the connexion to be extrinsic and accidental. The author vigorously defends the system of St. Thomas.

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We owe to the pen of P. A. M. Schembri, S.T.Mag. Ord. S. Aug., the first volume of his series De Sacramentis. (Volume I. *De Sacramentis in Genere:* De Baptismo; De Confirmatione; pp. 171. Marietti, Rome, Turin.) Into a brief and orderly discussion of each topic the author has gathered the dogmatic teaching of the Church. He follows the order usually found in manuals. In the discussion of debated questions the author states his own preferences with precision. In most instances he adopts the views of his confrère, the illustrious Del Val. He advocates the theory of indirect physical causality, determination of matter and form by Christ, not only *in genere* but also *in specie* as explained by Del Val. The book will be found helpful for the priest who has only limited time available to refresh his understanding of dogmatic problems connected with the Sacraments.

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Throughout the Christian centuries saints and scholars have been drawn to the critical and devotional interpretation of the Lord's Prayer. Cyprian, Augustine, Jerome, Chrysostom, Aquinas, Bonaventure and Teresa have taken it as text for profound spiritual

treatises. But new commentaries will have a place and perhaps lead their readers back to the classical treatises which are enduring. The B. Herder Book Company has brought out an adaptation of a work by the Rev. Elred Laur, O.Cist., containing practical and spiritual reflections on the Our Father, intended for private use as well as for preaching. The author draws extensively on Holy Scripture and does his work with true missionary zeal. (*Thus Shalt Thou Pray*, adapted by Isabel Garahan; pp. 274.)

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From the pen of Father Leo Murphy whose work, *The Hill of Triumph*, marked the appearance of a new Catholic novelist in the field of fiction, we have a delightful tale of Acadian life in *The Golden Heritage*. (P. J. Kenedy and Sons, New York.) Here is a wholesome love story in which the charm of Catholic life is happily portrayed. The heroine, Lucie, vies with her priest-uncle in her fidelity to the best inspiration of her religion. A charming hero, or rather several of them, a delightful villain, redeemed in the melting-pot of the World War, and a happy ending, help to make the novel delightful reading. The author's special forte is character study.

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A story of convent life in Ireland, in 292 pages, comes to us through Mrs. Thomas Concannon, M.A., in a publication of M. H. Gill and Son, Ltd. (*At the Court of the Eucharistic King*). The scene is the Franciscan Convent of Perpetual Adoration, Drumshambo, Co. Leitrim, Ireland. The trials and accomplishments of this group of sisters are portrayed in most interesting fashion. The three outstanding figures in the history of the convent are Mother Elizabeth of St. Clair Law, Mother Mary of St. Joseph Horne, and Mother Mary Immaculate of St. Agnes Grattan.

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A Sister of Notre Dame de Naumur has given us a manual of the spiritual life in *Vigil* (P. J. Kennedy and Sons, New York; pp. 249). It is a book that can be recommended wholeheartedly to those devoted women who are striving for union with their Divine Spouse through meditation and spiritual reading. The call of Christ, the burdens of the cloister, the privilege of sacrifice and the evangelical counsels, and the joy of serving Christ and neighbor, are revealed in its pages. The whole work leaves a pleasant taste with the reader and a feeling of familiarity with one who is familiar with Christ.

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*Memories and Musings* by the Right Rev. Sir D. O. Hunter-Blain, Bt., O.S.B., Abbot of Dunfermline, contains eighty-three short essays, written in a dignified and attractive style, and in touch with the Catholic traditions of England and English people. The Abbot is a keen observer of human nature who has the gift of expressing subtle thoughts in the happiest style. The whole work is permeated by a spirit of kindly charity that bespeaks tolerance and a wholesome spiritual attitude toward life. Many of the essays are concerned with extremely timely topics. We think that one contemplating a visit to the shrines of English ecclesiastical culture would gain much by familiarity with *Memories and Musings* (P. J. Kenedy and Sons, New York; pp. 284).

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Of making war stories there is no end. *Soldiering for Cross and Flag* by the Rev. Celestine N. Bittle, O.M. Cap. (Bruce Publishing Co., Milwaukee; pp. 331), may be a little late in its appearance on the literary market, but it has repaid the reviewer's effort to see in it some of the grim realities of life at the front. Father Bittle is gifted with a remarkable memory for details and a happy mode of expressing them. If he had gone to war to write a book, his service would not have been in vain, but as a matter of fact the great appeal of *Soldiering for Cross and Flag* is its fidelity to the priestly viewpoint. We think its message may have been condensed in certain sections. It is to be regretted that the rather tardy appearance of this work may lessen its appeal, but those to whom the recent world war will ever remain a grim reality may find in this account of the joys and sorrows of life in France a human and appealing message.

The gifted Bishop of Rottenburg, the Right Rev. Paul V. Keppler, has been well served by the translator who makes available for English-speaking readers his sermons on the sufferings of our Divine Lord. (*The Passion.* Translated by August F. Brockland. B. Herder Book Co., St. Louis; pp. 237.) The translation is exceptionally well done.

A Life of Mother Seton, founder and first Superior of the Daughters of Charity in the United States, has just been published in Italian by Raffaele Ricciardelli. It is a volume of 610 pages. (*Vita della Serva di Dio Elisabetta Anna Seton,* Roma, Officina, Tipogr. Romana "Buona Stampa". Via Ezio 19.)

# Books Received

## THEOLOGICAL AND DEVOTIONAL.

ANOTHER VISIT TO GOD'S WONDERLAND. First Steps in Meditation for Children. By the Rev. J. E. Moffat, S.J. Second Series of *God's Wonderland.* Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. 64. Price, *net:* $0.25; $22.50 a hundred.

GENERAL LEGISLATION IN THE NEW CODE OF CANON LAW. General Norms (Can. 1—86), Ecclesiastical Persons in General (Can. 87—214). By the Very Rev. H. A. Ayrinhac, S.S., D.D., D.C.L., President of St. Patrick's Seminary, Menlo Park, Cal.; Professor of Moral Theology and Canon Law. Longmans, Green & Co., London, New York, Toronto. 1930. Pp. 384. Price, $3.00.

ALTAR CARD. Containing *Asperges, Vidi Aquam,* Prayers at Benediction, the Divine Praises, Prayers after Litany of Blessed Virgin and Low Mass, to St. Joseph, Consecration of Human Race to the Sacred Heart and Litany of the Sacred Heart. Frederick Pustet Co., Inc., New York and Cincinnati. Pp. 6 on clothbound boards. Price, $1.00.

MEDITATION MANUAL FOR EACH DAY OF THE YEAR. Adapted for Ecclesiastics, Religious and others. From the Italian of a Father of the Society of Jesus. Third and revised edition. B. Herder Book Co., St. Louis; Manresa Press, Roehampton, London, S.W. 1929. Pp. xxvi—778. Price, $2.25 *net.*

NOVENA OF GRACE IN HONOR OF ST. FRANCIS XAVIER of the Society of Jesus. 4–12 March. (*Mission Series,* No. 4.) Jesuit Mission Press, 257 Fourth Ave., New York. 1930. Pp. 40. Price, $0.10; $7.00 a hundred.

CONFERENCES ON THE INTERIOR LIFE FOR SISTERHOODS. In Four Volumes. By the Rev. A. M. Skelly, O.P. Vol. III. B. Herder Book Co., St. Louis and London. 1930. Pp. ix—335. Price, $2.50 *net.*

WHY A LENTEN SEASON? By the Rev. Michael A. Reilly, St. Barnabas Church, Bronx, New York City. Paulist Press, New York. Pp. 22. Price, $0.05.

THE TRAGEDY OF CALVARY. By Monsignor Henry Bolo. Paulist Press, New York. Pp. 23. Price, $0.05.

DIX MINUTES EN CHAIRE. Deuxième Série. Courts Sermons pour les 52 Dimanches de l'année et pour quelques Fêtes particulières. Par Dom P. Hickey, O.S.B., de l'Abbaye d'Ampleforth. Traduits de l'Anglais par R. et A. Prophétie. Gabriel Beauchesne, Paris. 1929. Pp. 342. Prix, 20 *fr. franco.*

THE RESURRECTION. By the Rev. Wilfrid G. Hurley, C.S.P. Paulist Press, New York. Pp. 24.

STATIONS OF THE CROSS. By the Rev. Frank R. McNab, C.S.P. Paulist Press, New York. Pp. 16. Price, $0.05.

THE VIRGIN BIRTH OF CHRIST. By J. Gresham Machen, D.D., Litt.D., Professor of New Testament in Westminster Theological Seminary, Philadelphia. Harper & Brothers, New York and London. 1930. Pp. vii—415. Price, $5.00.

BE OF GOOD HEART. A Eucharistic Reverie. By Sister M. Eleanore, C.S.C. Queen's Work Press, St. Louis. 1930. Pp. 22. Price, $0.05.

APOLOGÉTIQUE. Par Gaston Rabeau, professeur a l'École Masséna de Nice. (*Bibliothèque Catholique des Sciences Religieuses.*) Bloud & Gay, Paris. 1930. Pp. 176. Prix, 12 *fr.*

LIBICA. A Liturgical, Biblical, Catechetical Summary of the Catholic Religion. By the Rev. Henry Borgmann, C.SS.R. John Murphy Co., Baltimore. 1930. Pp. 221.

RANDOM SHOTS. Brief Thoughts on Things That Count. By Daniel A. Lord, S.J. Queen's Work Press, St. Louis. 1930. Pp. 35. Price, $0.10.

LES AUDIENCES DIVINES ET LA VOIX DE DIEU DANS LES ETRES ET LES CHOSES. Par G. Joannès. Préface de S. G. Mgr Baudrillart, Archevêque titulaire de Mélitène, Recteur de l'Institut Catholique, Membre de l'Académie Française. Pierre Téqui, Paris–VI^e. 1930. Pp. xlix—258. Prix, 13 *fr.* 50 *franco.*

MÈRE MARIE DE LA PASSION, Religieuse Franciscaine de Sainte Marie des Anges, 25 Septembre, 1893—24 Septembre, 1924. Une Conquête de Jésus Crucifié. Pierre Téqui, Paris–VI^e. 1929. Pp. 202. Prix, 10 *fr.* 50 *franco.*

MONSIEUR BOURAY. Le Vincent de Paul de la Touraine. 1594-1651. Sa belle vie; son Institut d'Hospitalières; la Survivance. Par Dom G. Meunier, moine bénédictin. Troisième édition. Pierre Téqui, Paris–VI^e. 1929. Pp. xi—179. Prix, 10 *fr.* 50 *franco.*

SAINT ANSCHAIRE. Un Missionaire en Scandinavie au IX^e siècle. Par É. de Moreau, S.J., Docteur en Philosophie et Lettres, Professeur d'Histoire de l'Église au Collège théologique de Louvain. (*Museum Lessianum.* Éditions et Publications Dirigées par des Pères de la Compagnie de Jésus, Louvain. Section Missiologique, N^r 12.) 1930. Pp. xiii—159. Prix, 30 *fr.*

## PHILOSOPHICAL.

TRUTH'S THE THING. A Catholic Viewpoint on Everyday Subjects. By Daniel A. Lord, S.J. Queen's Work Press, St. Louis. 1930. Pp. 30. Price, $0.10.

THE PHILOSOPHY OF ST. THOMAS AQUINAS. Authorized Translation from the Third Revised and Enlarged Edition of *Le Thomisme* by Étienne Gilson, Professeur à la Sorbonne, Directeur des hautes Études religieuses, Paris; Editor of the Series, *Études de Philosophie Médiéval.* Translated by Edward Bullough, M.A., Fellow of Gonville and Caius College, Cambridge. Edited by the Rev. G. A. Elrington, O.P., D.Sc. Second revised and enlarged edition. (*The Medieval Scholastic Series.*) W. Heffer & Sons, Ltd., Cambridge, England; B. Herder Book Co., St. Louis. 1929. Pp. xv—372. Price, $2.75 *net.*

LE PAPE ET L'ITALIE (Les Accords de Latran). Par Henri Cochaux. (*Études Philosophiques et Religieuses.*) Gabriel Beauchesne, Paris; Éditions de la Cité Chretienne, Bruxelles. 1929. Pp. 187. Prix, 12 *fr.*

THE SCEPTICAL BIOLOGIST. By Joseph Needham, Fellow of Caius College, Cambridge, and University Demonstrator in Biochemistry, author of *Man a Machine.* W. W. Norton & Co., Inc., New York. 1930. Pp. 270. Price, $3.00.

LES IDÉES MORALES ET RELIGIEUSES DE MÉTHODE D'OLYMPE. Contribution à l'étude des rapports du Christianisme et de l'Hellénisme à la fin du troisième siècle. Par Jacques Farges, Docteur en Théologie, Docteur ès lettres. (*Bibliothèques des Archives de Philosophie.*) Gabriel Beauchesne, Paris. 1929. Pp. xvi—266. Prix, 50 *fr. franco.*

APOLOGIA PRO VITA SUA. By John Henry Cardinal Newman. Version of 1865, edited for College Use by Daniel M. O'Connell, S.J. With a Foreword by Hilaire Belloc. Loyola University Press, Chicago. 1930. Pp. xviii—467 Price, $1.30.

KONNERSREUTH à la lumière de la science médicale et psychologique. Par Dr R. W. Hynek. Traduit du tchèque par O. A. Tichy. Deuxième édition. Pierre Téqui, Paris–VIe. 1929. Pp. vii—199. Prix, 10 *fr.* 50 *franco.*

MÉTHODE D'OLYMPE DU LIBRE ARBITRE. Traduction précédée d'une Introduction sur les questions de l'origine du monde, du libre arbitre et du problème du mal dans la pensée grecque, judaïque et chrétienne avant Méthode. Par Jacques Farges, Docteur en Théologie, Docteur ès lettres. (*Bibliothèque des Archives de Philosophie.*) Gabriel Beauchesne, Paris. 1929. Pp. 184. Prix, 40 *fr. franco.*

## MISCELLANEOUS.

TWOPENNY PAMPHLETS: B291, *St. Sebastian.* Lay Apostle and Martyr. By Father Procter, O.P. Revised edition. Pp. 32. D283, *The Stations of the Cross.* By St. Alphonsus. Illustrated. Pp. 36. D284, *The Heroic Act of Charity.* By the Rev. John Morris, S.J. Pp. 23. Do.109, *Salvation Outside the Church.* By the Rev. P. H. Malden. Pp. 24. Do.111, *True Religious Unity.* By His Holiness, Pope Pius XI. With an Introduction by His Eminence, Cardinal Bourne. Pp. 23. Catholic Truth Society, London, S.W. 1. Price, *twopence* each.

INTERLUDE. A Group of Poems. By Charles J. Quirk, S.J., Spring Hill College, Spring Hill, Alabama. 1929. Pp. 35. Price, $2.00.

LITTÉRATURE ESPAGNOLE. Par M. Legendre. (*Bibliothèque Catholique des Sciences Religieuses.*) Bloud & Gay, Paris. 1930. Pp. 170. Prix, 12 *fr.*

THE BACKGROUND OF THE LONDON NAVAL CONFERENCE. With Comparative Statistics on the Five Navies Illustrated by Tables and Charts. By Laura Puffer Morgan, Associate Secretary of the National Council for Prevention of War, Washington, D. C. 1930. Pp. 76. Price, $0.25 *postpaid.*

THE KING'S BANNER. A Handbook of Religion in Verse. By Andrew Klarmann, Ph.D., Litt.D. Frederick Pustet Co., Inc., New York and Cincinnati. 1930. Pp. vii—97. Price, $1.25.

CHÉRIE. By May Beatrix McLaughlin. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. 192. Price, $1.35 *postpaid.*

IN XAVIER LANDS. Short Stories. By Neil Boyton, S.J., author of *Cobra Island.* Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. 175.

PROHIBITION—SPEAK, MR. HOOVER! Radio Talks over Station WLWL. By the Rev. James M. Gillis, C.S.P., Editor of *The Catholic World.* Paulist Press, New York. Pp. 16. Price, $0.10.

COMPILATION OF PASSAGES Derived from Holy Scripture, the Fathers and the Doctors of the Church, the Liturgy, the Inscriptions of the Catacombs, etc., Designed for the Composing of Memorial Cards for the Deceased. By the Rev. P. J. Buissink. Second edition. Yuille's Printerie, 15 Chacon St., Port-of-Spain, Trinidad, B. W. I. 1929. Pp. 94.

NOTRE-DAME DE PARIS. Par Jeanne E. Durand. (*Bibliothèque Catholique Illustrée.*) Bloud & Gay, Paris. 1929. Pp. 56. Prix, 4 *fr.* 75.

NEO, or THE MARTYRS OF THE CATACOMBS. A Melodrama in Three Acts. From the French by the Rev. P. J. Buissink. Yuille's Printerie, Port-of-Spain, Trinidad, B. W. I. 1929. Pp. 42.